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OUR ANCIENT MONUMENTS

AND THE

LAND AROUND THEM

BY

CHARLES PHILIP KAINS-JACKSON

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WITH A PREFACE

BY

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PREFACE.

IN the present work my friend Mr KAINS-JACKSON proposes to give some account of the various antiquities scheduled in the Ancient Monuments Bill. The lists were drawn up respectively—for Ireland, by the Royal Irish Academy; for Scotland, by the Society of Antiquaries of Scotland; while that for England was selected by a Committee of Archæologists, and approved by the Society of Antiquaries.

The principal sources of the remarkable progress which of late years has been made in the Science of Prehistoric Archæology have been—

1. The Riverdrift Gravels.
2. Caves and Rock Shelters.
3. Shell Mounds.
4. Lake Dwellings.
5. Tumuli.
6. Megalithic Monuments.
7. Fortifications and Ruined Dwellings.

Of these, the last three only are dealt with in the present work.

The Riverdrift Gravels, perhaps, present the most conclusive proofs of the great antiquity of man. The existence of the human race is proved by the presence of rude, but unmistakable, stone implements, and by fragments of bone; the contemporaneity of which with the gravel itself is proved by their identity in colour and condition; while the antiquity alike of the implements, of the bones, and of the gravels, is proved by the presence and nature of the extinct animals, by the changes in climate, and in the physical conditions of the country, which have taken place since the period of their deposition.

The remains found in Caves and Rock Shelters (though doubtless in many cases of great age) offer, perhaps, less conclusive evidence of the lapse of time, though, on the other hand, from the more perfect condition and varied nature of the objects found, they throw more light on the social condition and habits of our predecessors. The Shell Mounds of Denmark bring us to a somewhat more recent, though still very remote period. They consist of shells gradually accumulated by a race of men who lived principally on the produce of the sea, though partly also by the chase. The Lake Dwellings of Switzerland have proved even more instructive. Remains of lake villages have been found in our own country, but they are far less extensive than those of Switzerland, and are not in need of Parliamentary protection.

The last three classes, which form the subject of this work—Tumuli, Megalithic Remains, and Ruined Dwellings and Fortifications—are, alas! rapidly disappearing. They are, indeed, seldom destroyed to serve any important purpose, but are utilised as manure, road metal, or building material, or perhaps levelled merely because they impede the plough.

Surprise has frequently been expressed that we have confined ourselves in the Ancient Monuments Bill to monuments of this character; and have omitted ancient Castles, Abbeys, and other similar remains. On consideration, however, it will, I think, be felt that mediæval monuments require to be dealt with in a different manner. In the first place, the expense would be much greater, and ought to be borne partly by local funds and individual liberality. Secondly, as repairs would from time to time be required, questions of style and taste would arise, with which no central Commission could, I think, satisfactorily deal; and as to which local opinion ought to be consulted.

Some archæologists are of opinion that we have proofs of the existence of man in Europe at a time anterior to the Glacial Epoch, and even in Miocene times. For the latter view the evidence is, in my judgment, as yet very inconclusive. On the other hand, it is, I think, more than probable that the advent of the Glacial Period found man already in possession of Europe. There is still, however, much difference of opinion among archæologists on this point.

From the careful study of the remains which have come down to us, it would appear that Prehistoric Archæology may be divided into four great epochs.

I. That of the Drift, for which I have proposed the name "Palæolithic," when man shared the possession of Europe with the Mammoth, the Cave Bear, the Woolly-haired Rhinoceros, the Irish Elk, and other extinct animals.

II. The later, or polished, Stone Age, for which I have proposed the name "Neolithic," a period characterized by beautiful weapons and instruments, made of flint and other kinds of stone; in which, however, we find no trace of the knowledge of any metal, excepting gold, which seems to have been sometimes used for ornaments. For these two periods I suggested as "Prehistoric Times" the terms Palæolithic and Neolithic, which have since been generally adopted.

III. The Bronze Age, in which bronze was used for arms and cutting instruments of all kinds.

IV. The Iron Age, in which that metal had superseded bronze for arms, axes, knives, *&c.*; bronze, however, still being in common use for ornaments, and frequently also for the *handles* of swords and other arms, though never for the blades.

Stone, however, was used for certain purposes, and by the poor, not only in the Bronze but even in the Iron period. We are reminded of the use of stone for cutting instruments by the word chisel, the German "Kiesel," a flint; from which many English place-names are derived, as Chiselhurst, Chiselbury, the Chesil Bank, &c.

In the first or Palæolithic period, the inhabitants of Europe were a rude race of fishermen and hunters. They clothed themselves in skins. Their implements and weapons were made of wood, bone, horn, and stone; the stone implements being rudely, though skilfully chipped out, but never ground or polished. There is no evidence that the use of pottery was known. Even at this early period Europe was occupied by at least two distinct races of men.

In the Neolithic period the stone implements are in many cases ground or polished. The hatchets, celts, chisels, &c., belong to different forms from those of the earlier period; but some of the simple types of stone implements, such as flakes, belong to both periods. In this period man had made considerable progress: he had invented pottery, domesticated the dog, ox, sheep, goat, and pig; he had commenced agriculture, and made for himself rude coverings of woven flax.

The Bronze Age is characterized, as its name denotes, by the use of Bronze for cutting purposes, though stone also was by no means relinquished. The pottery is better,

gold, amber, and glass were used for ornamental purposes. Coins and letters were still unknown.

In the Iron Age the use of that metal superseded that of bronze for cutting purposes. Silver, lead, and zinc were discovered, and Letters were invented. At the dawn of history we find Europe already in the Iron Age; with traditions, however, of the earlier periods.

None, I think, of the monuments scheduled in our Bill, nor any of a similar character, either in this country or elsewhere, can be referred to the first period. No bones of a Mammoth, of a Rhinoceros, or any other extinct animal, not even of a Reindeer, have ever been found in any tumulus or dolmen in England,* or in the West of Europe, for it is hardly necessary to say that the representations of the Elephant found on some of the Scotch sculptured stones certainly do not refer to the Mammoth.

But if our Tumuli cannot be ascribed to the Palæolithic period, there can be no doubt that many of them belong to the Neolithic Age; some, on the other hand, are certainly as recent as Saxon times; but from the character of the remains found in them I am disposed to refer those which cluster round Stonehenge or Abury, and consequently those monuments themselves, to the Bronze Age.

The Tumuli, Menhirs or Standing Stones, Dolmens or Stone Chambers, Stone Circles, and Stone Rows or Avenues, may all, I think, be considered as parts of one common plan. The great majority were tombs. Some, no doubt, are memorial monuments; some were temples; but the idea and plan is still that of an interment. We may regard a perfect megalithic interment as having consisted of a stone chamber, communicating with the outside by a passage, covered with a mound of earth, surrounded and supported at the circumference by a circle of stones, and in some cases surmounted by a stone pillar or "menhir." Sometimes, however, we find the central chamber standing alone, as at Kits Coty House, near Maidstone, which may or may not have ever been covered by a mound; sometimes—especially, of course, where stone was scarce—we find the earthen mound alone; sometimes only the menhir. The celebrated stone avenues of Carnac, in Brittany, and the stone rows of Abury, may, I think, have been highly developed specimens of the entrance passage; in Stonehenge, and many other instances, we have the stone circle. In fact, these different parts of the perfect monument are found in every combination and in every degree of development, from the slight elevation, scarcely perceptible to the eye—excepting, perhaps, when it is thrown into relief by the slanting rays of the setting sun—to the gigantic hill of Silbury; from the small stone circle to the stupendous monuments of Stonehenge or Abury.

Even now, the northern races of men live in houses formed on the model of these tombs. Having to contend with an Arctic climate, they construct a subterranean chamber, over which they pile earth for the sake of warmth; and which, for the same reason, communicates with the open air, not directly, but by means of a long passage. In some cases, tumuli, exactly resembling these modern houses, have been discovered. At Gorthavn, for instance, in Sweden, such a grave was opened in 1830, and the dead were found sitting round, each with his implements, in the very seats which doubtless they had often occupied when alive. Thus then, in some cases, that which was at first a house at length became a tomb.

So, again, the tomb in the same way becomes a temple. The Khasias are a primitive people of India, who even now construct megalithic monuments over the dead. They then

* As regards Scotland the case is doubtful, remains of the reindeer having been found in association with some of the Orkney and Shetland brochs.

proceed to offer food and drink to the deceased, and to implore their assistance. If after praying at a particular tomb they obtain their desires, they return again, and if success is repeated, this tomb gradually acquires a certain reputation, and the person buried in it becomes more or less of a deity. When a considerable celebrity has thus been acquired, other shrines would naturally be consecrated to him by those anxious for his assistance, and these would be constructed on the model of the first. No wonder then that it is impossible to distinguish the tomb from the temple.

I trust that one result of the present work may be to induce many to visit some of these ancient remains. Wiltshire, from this point of view, is especially instructive. In three days it is easy to see Abury, the most ancient of the great sacred places of England; Stonehenge, which is probably somewhat more recent; Old Sarum, once our most important city; and, lastly, Salisbury itself. Going down overnight—say on a Thursday evening—to the picturesque old town of Marlborough, the visitor would begin with the large Castle Mound, and coming soon within sight of the grand Hill of Silbury, leave the high road and drive, partly up the ancient "stone row," into the venerable circle of Abury, perhaps the most interesting of our great national monuments.

There he would walk round the ancient vallum, he would search out the remaining stones among the cottages and farmsteads; wondering at the mechanical skill which could have moved such ponderous masses; and at the modern barbarism which could have destroyed such interesting, I might almost say sacred, monuments of the past.

From Abury he would pass on, crossing the great vallum of Wansdyke, which he would trace on each side of the road, stretching away as far as the eye could reach, and he would sleep at the ancient city of Devizes.

The next day he might cross Salisbury Plain to Salisbury. On the way he would pass Stonehenge, the sanctity of which is attested, not only by its own evidence, but by the tumuli which cluster reverently around it. At Old Sarum he would for the first time come across real and written history. Lastly, at Salisbury he would see one of our most beautiful Cathedrals, and an excellent Museum, which we owe to the liberality of Mr. Blackmore, while for the admirable arrangement of it we are indebted to Mr. Stevens.

No one, I think, who has had the advantage of making such an expedition, and visiting any of these monuments, could see them perish without deep regret. In the eloquent words of Ruskin, with which I will conclude, "The dead still have their right in them (these monuments); that which they laboured for, the praise of achievement, or the expression of religious feeling, or whatsoever else it might be which they intended to be permanent, we have no right to obliterate. What we have ourselves built, we assuredly have liberty to throw down, but what other men gave their strength and wealth and life to accomplish, their right over does not pass away with their death; still less is the right to the use of what they have left vested in us only. It belongs to all their successors."

JOHN LUBBOCK.

High Elms, Down, Kent.

THE ORIGIN OF ANCIENT MONUMENTS.

QUOTATIONS tending to throw light upon the original purposes for which rude stone monuments were erected, and non-military earthworks constructed :—

Jacob rose up early, and took the stone that he had put for his pillow and set it up for a pillar, and poured oil upon the top of it.—GENESIS xxviii. 18.

Let us make a covenant, I and thou, and let it be for a witness between thee and me. And Jacob took a stone and set it up for a pillar. And Jacob said unto his brethren, Gather stones. And they took stones and made an heap, and they did eat there upon the heap. . . . Then Jacob offered sacrifice.—GENESIS xxxi. 44.

Rachel died. . . . And Jacob set up a pillar upon her grave.—GENESIS xxxv. 19.

If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it.—EXODUS xx. 25.

Those twelve stones which they took out of Jordan did Joshua pitch in Gilgal.—JOSHUA iv. 20.

They raised over him a great heap of stones.—JOSHUA vii. 26.

Absalom reared for himself a pillar . . . for he said, I have no son to keep my name in remembrance.—2 SAMUEL xviii. 18.

They took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him.—2 SAMUEL xviii. 17.

Ye shall make you no idols nor stones of adoration (EVEN-MASCHITH), neither rear you unhewn pillars (MATZEVAH), to bow unto them or worship them.—LEVITICUS xxvi. 1.

They set them up unhewn pillars (MATZEVAH), and groves in every high hill and under every green tree.—2 KINGS xvii. 10.

Ἔστηκε ξόανα νέον, ἄφαρ δ' ἄγγελος ἦεν ἀπ' οὐρεος
Ἦ δρυὸς ἠ κεράων, τό οἱ οὐ κατάκειρε δαΐφρων
Ἀλλὰ δὲ τοῦ τεκτήνατο δαιδάλεα δόμεν ἄγαλμα
Ἐν ξεσχάρῃ ἄλσεϊ, λάϊνα δ' ἐστήριξαν ἀμοιβοὶ
Ἦ τεν ἀγῶνα βοοτοῦ γελάσαι κατατεθνειῶτα.
Ἦ τάφον ἠγέρατο τύμβου κεφαλὴν ἀνορύξας
Καὶ τὸν τέρμον' ἔθηκε πολύφρασι θεσπεσίῃσιν.

HOMER,

(Ed. Translation in Appendix.)

The Scythians laboured extremely to raise as high a mount of earth for them (their dead kings) as possible.—HERODOTUS (IV.)

Diomedes, making a visit to Alexander, fell sick in the camp and died, and had a most magnificent funeral, the whole army raising him a monument of earth four cubits (six feet) high, and of a vast circumference.—PLUTARCH (Trans.)

Hæc ingens monte sub alto
Regis Dercenni terrens ex aggere bustum
Antiqui Laurentis. VIRGIL.

Monte sub hoc lapidum tegitur congesta sepultos.
Nocte die, utuam carpe, viator, iter.—VIRGIL.

Et Regum cineres exstructo monte quiescunt.
LUCAN.

From Pellas' rites returned, they met their doom,
Alcides' hand, which slew them, raised their tomb.
In Tenos Isle a mound of earth appeared,
And one vast column on another reared.
Poised there by wondrous art, the stone above,
Touched by the northern blast, is seen to move.

APOLLONIUS RHODIUS (Tr.).

Chonomor concealed Muchar in a tomb, rearing over him a tumulus in the usual manner, but leaving a little breathing-hole for him.

GREGORY OF TOURS (Tr.).

Lapides quos in ruinosis locis et silvestribus daemonum ludificationibus decepti venerantur, ubi ex voto vovent et deferunt, funditus effodiantur.

Extract from Decree of the Council of Nantes,
A.D. 658.

Mayburgh's mound and stones of power
By Druids raised in magic hour.

SIR WALTER SCOTT.

Dimly he viewed the moat-hill's mound
Where Druids' shades still flitted round.

SIR WALTER SCOTT.

Stony shape,
Snake headed, volumed over downs and piled,
Progressive from the Aleutians to the Basque;
Dracontian fanes; oracular logan; cirque
Slab-pillared, tell one vast and simple faith,
Rudely divine, perchance, from heaven.

P. J. BAILEY.

Dim and misty moor
Where aches the eye with objectless survey,
And long dun moss by *cairn* or *cromlech* crowned,
Or lithic dance of giants 'neath the moon,
Harlers or *wrestlers* who by sport profaned
Hours holy; or bridal revellers, like beguiled
That scornful of Sabbatic peace, till prime
Footed their fools' reel, and so, fitly earned
Their stony transformation; days of rest
Are theirs now, impervert. Now, o'er their ears
The gold slacked thunder pipes; grave anthems drone
And voluntaries in vain: in vain to them
Church chimes, for aye.

P. J. BAILEY.

For see where grimly silent stand,
Far round of old this hallowed land,
Tall menhir preaching stern and sole
God's oneness midst the unbounded whole
Of his eternity divine.
The upright circlet's mystic sign,
Whose numbered stones to soul imply
Reunion with Divinity.

P. J. BAILEY.

OUR ANCIENT MONUMENTS

AND

LAND AROUND THEM.

WE give below a list of the ancient monuments of the United Kingdom as scheduled in the bill repeatedly introduced into the House of Commons by Sir John Lubbock, Bart., Mr A. Beresford Hope, Mr Osborne Morgan, Q.C., and Sir Richard Wallace. This bill, of which the author of "Præ-historic Times" has been for some years the principal champion, has now assumed a form in which the interests of property can hardly be considered as in any way attacked. (See Appendix A.) I intend, in describing our rude stone monuments generally, to give a short but distinctive description of *each* monument in the schedule, and at the same time shall have a few remarks to offer on the character of the soil and land of the surrounding country. The drawings will serve to bring to the reader's attention the principal of these strange and interesting relics of a far-distant period of our country's history.

ENGLAND AND WALES.

THE TUMULUS AND DOLMEN, Plas Newydd, Anglesea, *Llandedwen, Anglesea.*

THE TUMULUS known as WAYLAND SMITH'S FORGE, *Ashbury, Berkshire.*

UFFINGTON CASTLE AND WHITE HORSE HILL, *Berkshire.*

THE STONE CIRCLE known as LONG MEG AND HER DAUGHTERS, near Penrith, *Addingham, Cumberland.*

THE STONE CIRCLE on Castle Rigg, near Keswick, *Crosthwaite, Cumberland.*

THE STONE CIRCLES on Burn Moor, *St. Bees, Cumberland.*

THE STONE CIRCLE known as THE NINE LADIES, Stanton Moor, *Bakewell, Derbyshire.*

THE TUMULUS known as Arbowlow, *Bakewell, Derbyshire.*

HOB HURST'S HOUSE AND HUT, Baslow Moor, *Bakewell, Derbyshire.*

MINNING LOW, *Brassington, Derbyshire.*

ARTHUR'S QUOIT, Gower, *Llanridian, Glamorganshire.*

THE TUMULUS AT ULEY, *Uley, Gloucestershire.*

KITS COTY HOUSE, *Aylesford, Kent.*

DANES CAMP, *Hardingstone, Northamptonshire.*

CASTLE DYKES, *Farthingston, Northamptonshire.*

THE ROLLRICH STONES, *Little Rollright, Oxfordshire.*

THE ANCIENT STONES at Stanton Drew, *Stanton Drew, Somersetshire.*

THE CHAMBERED TUMULUS at Stoney Littleton, Wellow, *Wellow, Somersetshire.*

CADBURY CASTLE, *South Cadbury, Somersetshire.*

CÆSAR'S CAMP, *Wimbledon, Surrey.*

MAYBOROUGH, near Penrith, *Barton, Westmoreland.*

ARTHUR'S ROUND TABLE, Penrith, *Barton, Westmoreland.*

THE GROUP OF STONES known as STONEHENGE, *Amesbury, Wiltshire.*

OLD SARUM, *Wiltshire.*

THE VALLUM at Abury, the SARCEN STONES within the same, those along the Kennet Road, and the group between Abury and Beckhampton, *Abury, Wiltshire.*

THE LONG BARROW at West Kennet, near Marlborough, *West Kennet, Wiltshire.*

SILBURY HILL, *Abury, Wiltshire.*

THE DOLMEN (DEVIL'S DEN), near Marlborough, *Fyfield, Wiltshire.*

BARBURY CASTLE, *Ogbourne, St. Andrews, and Swinden, Wiltshire.*

SCOTLAND.

THE BASS OF INVERURY, *Inverurie, Aberdeenshire.*

THE VITRIFIED FORT on the Hill of Noath, *Rhynie, Aberdeenshire.*

THE PILLAR AND STONE at Newton-in-the Garioch, *Culsalmond, Aberdeenshire.*

THE CIRCULAR WALLED STRUCTURES called EDIN'S HALL, on Cockburn Law, *Dunse, Berwickshire.*

THE BRITISH WALLED SETTLEMENT enclosing Huts at Harefaulds in Lauderdale, *Lauder, Berwickshire.*

THE DUN OF DORNADILLA, *Durness, Sutherlandshire.*

THE SCULPTURED STONE called SUENOS STONE, near Forres, *Rafford, Elgin.*

THE CROSS SLAB, with INSCRIPTION, in the Churchyard of St. Vigeans, *St. Vigeans, Forfarshire.*

THE BRITISH FORTS, on the Hills, called THE BLACK AND WHITE CATHERTHUNS, *Menmuir, Forfarshire.*

A GROUP OF REMAINS and PILLARS on a Haugh at Clava, on the banks of the Nair, *Croy and Dalcross, Inverness.*

THE PICTISH TOWERS at Glenelg, *Glenelg, Inverness.*

THE CAIRNS, with CHAMBERS and GALLERIES, partially dilapidated, *Minnigaff, Kirkcudbrightshire.*

THE CATSTANE, an inscribed pillar, *Kirkliston, Linlithgow.*

THE RING OF BROGAR and other STONE PILLARS, at Stennis, in Orkney, and the neighbouring PILLARS, *Firth and Stennis, Orkney.*

THE CHAMBERED MOUND OF MAESHOWE, *Firth and Stennis, Orkney.*

THE STONES OF CALLERNISH, *Uig, Ross.*

THE BURGH OF CLICKANIM, *Sound, Shetland.*

THE PICTISH TOWER at Mousa, in Shetland, *Dunrossness, Shetland.*

THE INSCRIBED SLAB standing on the roadside leading from Wigton to Whithorn and about a mile from Whithorn, *Whithorn, Wigtonshire.*

TWO STONES, WITH INCISED CROSSES, on a mound in a field at Laggangairn, *New Luce, Wigtonshire.*

THE PILLARS at Kirkmadrine, *Stoneykirk, Wigtonshire.*

IRELAND.

THE EARTHEN ENCLOSURE and MOUNDS called the NAVAN FORT, *Eglish, Armagh.*

STONE MONUMENTS and GROUPS OF SEPULCHRAL CISTS in Glen Maulin, *Glencolumbkille, Donegal.*

THE EARTHEN ENCLOSURE and CROMLECH called the GIANT'S RING, near Ballylessan, *Drumbo, Down.*

THE EARTHEN FORT at Downpatrick (Dunkeltair), *Downpatrick, Down.*

STONE STRUCTURE called STAIGUE FORT, *Kilcrogham, Kerry.*

THE EARTHEN MOUND at Greenmount, *Kilsaran, Kerry.*

THE STONE MONUMENT at Ballyna, *Kilmoremoy, Mayo.*

CAIRNS and STONE CIRCLES at Moytura, *Cong, Mayo.*

THE TUMULI, New Grange, Knowth and Dowth, *Monknewton and Dowth, Meath.*

THE EARTHWORKS on the Hill of Tara, *Tara, Meath.*

THE EARTHWORKS at Teltown (Taltin), *Teltown, Meath.*

THE EARTHWORKS at Wardstown (Tlaghta), *Athboy, Meath.*

THE TWO CENTRAL TUMULI on the Hills, called SLIEVE NA CALLIAGH, *Loughcrew, Meath.*

THE CAIRN at Heapstown, *Kilmacallan, Sligo.*

SEPULCHRAL REMAINS at Carrowmore. THE CAIRN called MISCAUN MAVE or KNOCKNAREA, *Kilmacowen, Sligo.*

THE CAVE containing OGHAM INSCRIBED STONES at Drumloghan, *Stradbally, Waterford.*

THE STONE MONUMENT called the CATSTONE, and the CEMETERY on the hill of Usnagh, *Killare, Westmeath.*

England and Wales.

THE TUMULUS AND DOLMEN, Plas Newydd, Anglesea, Llandedwen, Anglesea.

THE alphabetical arrangement that brings us first to Anglesey in our series of notices curiously coincides with the arrangement which we should be induced to make were it our intention to follow what history records of the ancient Britons' leading seats of rule. Whether from the remotest periods of British history Anglesey had been the religious centre of the Druidical religion, or whether the special importance of Mona grew from its security as an island citadel, is not made altogether clear to us by history or tradition, but all the trustworthy records that time has handed down to us agree in stating that the Island of Mona, or Anglesey, was the final rallying ground of the religious order of Druids, the last refuge of the Celtic Pagan cultus. Here Roman civilization and the light of Christianity were most desperately resisted, and here, finally, in a vast and indiscriminate massacre, fell almost the entire priestly order of the primitive British faith. This mysterious religious system, concerning which so many surmises have been made and so many theories propounded, can hardly have been other than a creed of austerity and gloom. We know that certain of its rites were connected with the sombre forests then covering the greater part of Britain; that it had its groves of Academe in Dodonean avenues of oracular oak; we know, too, that the mistletoe was sacred to it, and that magical properties were attributed to the white-berried bough. The principal observances of Druidism, however, seem to have been performed on barren heaths and hill sides, under the open sky, and often within sight of the sea. Throughout the British Islands weird altars, and strange, tomb-like blocks of stone are even now to be met with in various spots, and from antiquarian records we learn that even 100 years ago the number must have been much greater than it is to-day. In Anglesey these relics of Paganism were especially abundant, no less than thirty *cromlechs*, or altar-like groups of stones, being named, and their situation given, in the "Cambrian Register" of 1799. At the present time the number is reduced to about a dozen, and of these only one—the gigantic dolmen of Plas Newydd—has remained in such a state of preservation as to be deemed worthy of that final protection which it is to be hoped the Ancient Monuments Bill will afford to Druidical remains.

The monument of Plas Newydd is situate in the southern part of the island near the Menai Straits, and within a few hundred yards of the Tubular Bridge which joins Anglesey to the

The Monument of Plas Newydd.

mainland of Wales. This monument consists of two dolmens standing a short distance apart, the one considerably larger than the other. The principal dolmen is of dull grey stone of stratiform or slaty formation. The capstone measures 12 feet in length and 10 feet in breadth, and it has an average thickness of 4 feet. It is supported on one side by a solitary block of irregularly shaped stone, on the

other side by two large blocks, the one solid, the other formed of two stones mutually supporting, and making in shape an acute angled triangle with the apex upwards, sustaining in part the ponderous horizontal capstone.

This extremely fine and remarkable relic is the property of Lady Willoughby de Broke, and stands in the grounds of the Plas Newydd estate.

The other Druidical monuments of the Island of Anglesey must be briefly noticed. The most important of them, if a real dolmen and not a fragment of rock broken by natural forces, is that of Henblas, between Llangefai and Trefdraeth. The capstone of this dolmen has fallen and has been partly broken by the fall, but the supporters are of most importance in this case. These are 13½ and 10 feet in height respectively, and each is over 17 feet in diameter or thickness. The fallen capstone measures 18 by 15½ feet, and is from 3 to 4 feet thick.

At Lligwy a large dolmen is, or up to 1870 was, to be found standing. At Trevor a cromlech of two dolmens invites notice, and there are also remains at Maen-Chwyf, Presaddfed, Clegyr-Manr, and Llanfain-Mattafarn-Eithaf.

Near Holyhead two separate dolmens were conspicuous until about a dozen years ago, when they appear both to have been "used" or removed. At Tynewydd a cromlech of two dolmens was not very long ago to be seen, but the one has gone to mend the stone hedges of the district and the other was broken up by the heat of a huge bonfire kindled on it at the rejoicings attendant on the ground landlord's coming of age. This stone was 13½ feet long and in some parts 5 feet thick.

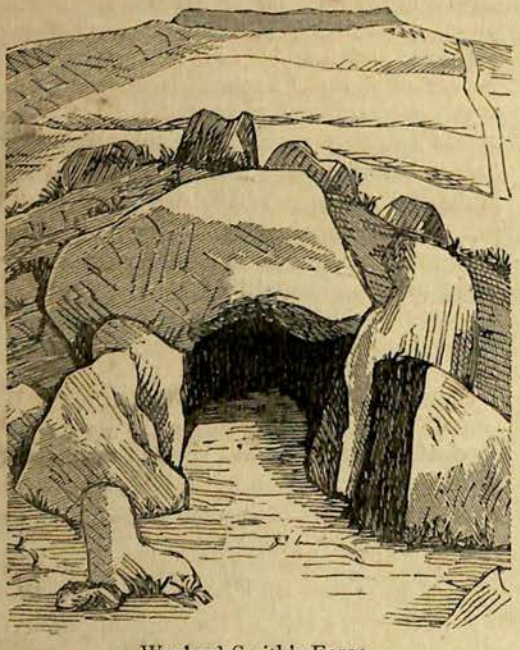
At Llangaffs, at Mynnyd-y-Crewe, and in some fields by the river Crigyll are to be found small dolmens, and at Bryn-Celli-Du farm a rather noticeable stone is to be seen. This monument, which we are glad to say is carefully preserved, has some curious approaches hollowed out in the earth, and suggestive of a path to a vault or place of sepulture.

Warrington's "History of Wales" and the works of Dr Nicholas, published by Messrs Longman, furnish the reader with much interesting matter on Celtic monuments and customs. We are indebted to the "Annals and Antiquities of the Counties and County Families of Wales" for the illustration of the Plas Newydd Monument. Anglesea, as a county, is called "the Mother of Wales"—the island contains a grand proportion of the earliest materials of the crust of the earth, being rich in primary strata. The surface of the "Island of the Saints" has no longer overhanging groves and forests of oak, but gorse and bramble as the tallest vegetable growth of the soil; selections of forest trees might, however, well convert the unproductive wastes in many parts. The soil varies from the sandy and marshy flats of the western side to the stiff and occasionally rich loam of other parts yielding good crops of barley, oats, clover, and grass; pasturage is often good for cattle. There are occasional delightful bits of landscape scenery to be met with in the island, enriched by the fine architecture of gentlemen's seats.

NOTE.—There is much confusion about the names Cromlech and Dolmen, so we propose to confine the former to circular monuments, the latter to those of the Plas Newydd class, in accordance with Continental usage. (See Appendix B.)

THE TUMULUS known as WAYLAND SMITH'S FORGE, Ashbury, Berkshire.

At the foot of White Horse Hill, and to the rear of Uffington Castle, has stood so long as local history records, a group of stones heaped into the form of a rough forge, and reputed in local tradition to have been actually nsed, if not originally erected, for the work of the blacksmith. The group of stones is made up of four large blocks, and of a number of smaller pieces, part supporting, but most merely lying on the ground in the immediate neighbourhood of the central construction. The "forge," as represented in our engraving, will be seen to resemble rather a shallow cave than a smithy, but the prevailing tradition concerning it has probably passed through two distinct stages, of each of which illustration is found in the sagas and legends of various foreign lands. The older tradition was probably of a giant or demigod, whose anvil was the capstone or altar-slab, of the more usually found dolmen. On this anvil the gigantic hammer-wielder was wont to be heard hammering on dark nights and in the seasons of leaden clouds and moaning winds, when all nature was desolate with storm, and the minds of men were shaken by fear and attempered to the preternatural. Time passed, and this tradition dimmed. Yet still the "forge" remained. An "uncanny" reputation still clung to it. Belated labourers and husbandmen gave it a wide berth, half fearful of disturbing the weird blacksmith at his unearthly work. Then gradually another tradition arose. The era of giants had passed, but an era of goblins took its place. Not on the stone, but between the stones, within their cavelike recess, lived a supernatural being, the brother of the gnomes, a kobold, or fay workman of the moor, and to him so much of the first tradition attached, as to make him a blacksmith like the grander apparition that had gone before him. This belief probably superseded the older one with the spreading of the Christianity which broke down the Gothic Valhalla, dethroning ancient Woden and hammer-bearing Thor. It was itself lost with the decay of demonology and spirit and fairy lore, which occurred at the close of the Middle Ages. Then it became a relic simply, a "monument" in the sense of the framers of the Ancient Monuments Bill. Not absolutely and unqualifiedly so, however, for weird fancies still clung to it sufficiently closely, to form a protection for it from molesting hands. It remained the erection of a supernatural power, the spot on which there rested "the shadow of a great name."



Wayland Smith's Forge.

For the modern inquirer Wayland Smith's Forge possesses a somewhat special interest. If it is a dolmen, it is a dolmen of a different form and construction to most monuments of that description. The immemorial tradition which attaches a mechanical rather than a religious history to it is of itself a fact worthy of attention, while the mighty Smith, deviser of arms and wielder of invincible force, is a creation of Saxon and Gothic mythology so inter-

woven with the closest threads of Gothic nations' lives, that to this day, Thor lives amongst us Anglo-Saxons in the day Thursday, the day which Latin races have placed under the patronage of Jove. Is the monument, then, a relic of our Gothic rather than of our Celtic forefathers? If so, it is almost, if not absolutely, unique in its character. One of the two it must be. Either the Britons heaped the stones into an altar to their gods, and, tradition thereof being lost, a Gothic myth supplied its place, or else the exclusively Gothic legends attaching to the monuments are truly indicative, and record an erection not of the Britons but of the succeeding race.

The name Wayland Smith is of course entirely Gothic. It is "pleonastic" in character, both words conveying but one idea—that of a worker in metals. Wayland; still known amongst us as a surname, is the Gothic *Velkundr*, the armourer or deviser of arms in the northern home of the gods. Welkund, Weland, Wieland, Weyland—all these forms are found in Teutonic lands, and the forge derives its name from that armourer whose work first gave him the name Velkundr, and whom after-ages knew by the particularizing epithet the Smith—Velkundr the Smith—Weyland Smith.

Sir Walter Scott, in his novel of "Kenilworth," introduces Weyland Smith's Forge in a rather prominent manner. Here Tressillian, the rejected but constant lover of the unhappy Countess, meets with the faithful servant who, failing in less ordinary occupations, had taken to the trade of blacksmith, availing himself, for purposes of seclusion, of the uncanny traditions attaching, even in Queen Elizabeth's time, to the group of stones at the foot of Ashdown Hill. This man, as readers of the tale will remember, was commonly known as Wayland Smith, the name of his residence not unnaturally attaching to him under the very peculiar circumstances of his tenancy and occupation. In Gough's "Camden's Britannia," and in the notes to "Kenilworth," the more usually received traditions are very clearly summarized, and we can hardly do better in closing a notice of this strange "monument" than present them to our readers. "The great defeat given by Alfred to the Danish invaders is said," remarks Mr Gough, "to have taken place near Ashdown, and the burial-place of *Baereg*, the Danish chief, who was slain in the fight, is distinguished by a parcel of stones, less than a mile from the hill, set on edge, enclosing a piece of ground somewhat raised. On the east side of the southern extremity stand three squarish flat stones of about 4 or 5 feet over either way, supporting a fourth, and now called by the vulgar *Wayland Smith*, from an idle tradition about an invisible smith replacing lost horse-shoes there." Commenting on the above, the "Kenilworth" note says: "The popular belief still retains memory of this wild legend, which, connected as it is with the site of a Danish sepulchre, may have arisen from some legend concerning the northern *Duergar*, who resided in the rocks and were cunning workers in steel and iron. It was believed that Weyland Smith's fee was sixpence, and that, unlike other workmen, he was offended if more was offered. This monument must be very ancient, for it is referred to in an ancient Saxon charter as a landmark. The monument has been of late cleared out and made considerably more conspicuous." (See Appendix C.)

We may add that the Rev. Daniel Lysons, a famous antiquarian of the beginning of the present century, was one of the first to assert the *Celtic* origin of Wayland Smith, an opinion which has since secured the adhesion of the greater number of British archæologists.

The *Quarterly Review* regards the ridgeway or road along the top of the White Horse Hills as a British road made by the native races anterior to the Roman invasion. The White Horse Hills are described by the same writer as "given over to shepherds, and solitary farmers, and trainers of race-horses, though the latter chiefly infest the neighbourhoods of the two down towns, Lambourn and Ilsley. From the chalk range, however, we look down on the Vale of White Horse, the richest district in Berkshire."

UFFINGTON CASTLE, Uffington, Berkshire.

The Anglesey monuments which formed the subject of recent description were the undoubted relics of a Celtic and Pagan race. Their original use or "intention" was not precisely to be determined, but the issues were capable of being narrowed down to two, the question remaining being whether the stone remains were altars or tombs. The first effect of a religion which involves a future state of existence is almost always to be found in the regard which different races began to pay to the rites of sepulture, and accordingly we find that from the times of the ancient Britons funeral ceremonies have been invariably religious services, mostly under the direction of a priesthood and not unseldom attended with sacrificial rites. It has been reserved for the nineteenth century to inaugurate the purely civil interment. The use of these Anglesey monuments, then, was in any case a religious use, and their interest, therefore, is of quite a distinct kind from that inspired by the remains of Uffington Castle, the subject of our present notice. Uffington Castle was a military erection. Unlike the Anglesey dolmens, the Uffington remains are not to be assigned with any absolute certainty to the ancient British race. Roman, Saxon, and Dane have in turn stood as victors on Uffington Hill, and to Briton, Roman, Dane, and Saxon has belonged the fortification on the summit of that hill. The kingdom of Belgium has been described as the cockpit of Europe, and the county of Berks may with no greater exaggeration be spoken of as the cockpit of England. The principal fighting between the alternately dominant races in this island has occurred in the southern counties, and Berkshire may be considered the central county of the southern half of England. The position about Wantage, between the Thames and the White Horse range of hills, is one of considerable natural strength, and even in the time of the first Roman invasions its defensive advantages appear to have been discovered by the tribe of the Bebroci, the primitive Celtic inhabitants of the county, which probably takes its name from them. The Saxon occupation of Kent and Sussex, some centuries later, rendered the White Horse country the "key" to the purely British parts of the centre and west. Great efforts were made by the Saxons in the direction of its capture, and their efforts appear to have been crowned with a temporary success in the reign of King Arthur. This advantage was subsequently lost upon the great defeat which the last British monarch inflicted upon the invaders at Badon, in Somersetshire. By this British success the wave of Saxon advance was swept back for some years. The first two theories as regards Uffington Castle arise from this period of British history. The hill upon which this monument stands is of chalky formation, and is situated towards the western extremity of a range of hills running from east to west for a distance of some thirty miles. The surrounding country is agricultural, growing excellent crops of wheat. The hills themselves are too steep for arable, but afford excellent pasture for sheep. At the time of the Saxon invasion the natural aspect of the district was probably very similar to what it is to-day. The famous beech woods of Buckinghamshire may have extended south of the Thames and covered these hills, but this is improbable, albeit the country was once much more thickly wooded than it is to-day. Uffington Castle itself is, or rather was, a fortified camp on the brow of White Horse Hill. It is in the form of a "long square," being 700 feet in length from east to west, and 500 feet in breadth from north to south. It is surrounded with a high vallum or heaped-up trench, and by a slighter one on the outside. The views from the inner vallum, are very extensive in every direction, so that the approach of an enemy could be easily perceived, and in good time for the defending force to put itself in readiness to receive an attack. The position, too, is excellent for charging a foe,

whose forces, unless very well disciplined, could be again and again driven headlong down the hill by a very small body of resolute and energetic defenders. Weapons have, we believe, been found in the neighbourhood, but they have not been such as are individual to any of the races whose construction of the camp in question is the matter of dispute.

Not many hundred yards from Uffington camp there is traced in the chalk on the side of the hill, and near the summit, a rough but easily recognizable figure of a horse. This unique relic of the past is dug out in the solid chalk, and remains conspicuous to the present day. All traditions and nearly every expressed opinion agree in regarding this "White Horse" as a monument of battle and of victory.

The first view, and the one to which we are inclined to give considerable attention, regards Uffington Castle as a British camp, finally captured by the Gothic invaders, and the "White Horse" as a monument of that important victory, executed by the Jutes, whose standard and emblem the white horse was, and who probably formed the most important contingent of the Gothic forces at the battle in question. The white horse undoubtedly was a Gothic standard, and particularly a Jutish standard, for the white horse is to this day the emblem of Kent, the county in which the Teutonic invaders first settled, and in which the Jutish tribe alone obtained dominant rule.

The second view attributes both Uffington Castle and the horse figure to British hands. For this opinion there only appears to be the half-negative argument that the castle appears to be an undoubted British camp, and that it is of itself improbable that two distinct races would each commemorate themselves on the same hill.

History, however, now brings us to the period to which the monuments of Ashbury are most commonly attributed. By the middle of the ninth century the English people had been reduced to a condition of extreme misery through the constant incursions of the Danes. A supreme effort became necessary in order to prevent the kingdom from falling to pieces, and accordingly a large army was collected by the four royal brothers, of whom Alfred, afterwards king, was from his natural abilities regarded as the chief hope of the country for the conduct of the war. The confident Danes accepted the challenge of the Saxons, and the result was a great battle, in which the invaders were utterly defeated. Fighting in the centre of a bitterly hostile country their overthrow must have virtually meant extermination, and the great Saxon victory remained inshrined in the memories of the people long after the Norman Conquest. The scene of this battle, if not Ashbury itself, was at any rate not far distant, for although Ashdown, the reputed battle-field, has not been identified, yet the chronicles give us topographical details which narrow the possible place of conflict to a circle of about a dozen miles round Alfred's town of Wantage. In this victory there is by many supposed to be found the occasion of the fort erection of Uffington, and of the white horse cut out of the chalk. (See Appendix D.)

As regards the desirability of preserving these monuments, there can hardly be any question. They are records not of races merely but of historical occurrences. Whether Uffington Castle was first defended by British arms and first assailed by the legions of Rome or first constructed by King Arthur's Britons as a defence against an equally formidable foe; whether too the famous white horse was dug out by the hands of soldiers of Cerdic or soldiers of Alfred matters little as regards the desirability of carefully and religiously guarding these precious relics of the nation's past. The tale of patriotic energy, of self-defence, and of successful resistance to foreign aggression is one which, whether told of Alfred, or of Arthur, or of still earlier heroes, will fire English hearts, and be treasured in British tradition so long as the nation itself endures, and these monuments of by-gone ages and of an ancient people's valour are hardly ours to do with merely as we will. For all the English-speaking races throughout the globe, for their and for our own posterity, we hold as regards these ancient monuments a sacred trust. Proprietary rights have always commanded respect in England, but while owners change and tastes differ, reverence for the past and regard for posterity are sentiments which never change or become untrue. Thus the bill which aims at putting these monuments beyond all possible danger of destruction may fairly claim to merit a strong and a general support.

THE STONE CIRCLE known as LONG MEG AND HER DAUGHTERS, near Penrith, Addingham, Cumberland.

THE STONE CIRCLE on Castle Rigg, near Keswick, Crosthwaite, Cumberland.

THE STONE CIRCLES on Burn Moor, St. Bees, Cumberland.

THERE are few counties of Great Britain in which prehistoric stone monuments are to be met with in greater number than in the county of Cumberland. Thus in the very carefully selected list forming the schedule of the Ancient Monuments Bill there are within this one county three distinct groups of Celtic remains marked for preservation. These groups have no connection with each other, such as have two dolmens on the same moor, or a cromlech at the foot of a hill, and a menhir at the top or half-way up the side. They are situated in the same county, but they are many miles from each other, in different hundreds and adjacent to different towns.

Cumberland was, indeed, one of the most distinctive homes of the Britons. In the times of the Roman invasion and occupation it does not appear to have been more famous or more populous than other parts of the country. A vast forest covered two-thirds of the area of the county; and as the land actually cultivated was even so far as sixteen centuries ago given up for the most part to pasturage and cattle food, as it is now, the population may not improbably have been even more sparse than that of the southern parts of the island. However this may have been, the troubles that the Roman evacuation of the island brought upon the East and South of Britain soon caused an increase in the population of the securer and more remote provinces. Wales, Cornwall, Lancashire, Cumberland, were probably doubled in population within a generation, and for over two hundred years, during the long and dreary struggle with Saxon invasion, the Celtic population of the West was being enlarged at the expense of the remainder of the island.

In the midst of this conflict between the Briton and the Saxon, in which through many battles, and in spite of many obstacles, the general current of success was with the invaders, there came a remarkable pause, during which the downfall of an ancient race appeared to be arrested, and the history of an era to be illuminated by a light that the world had regarded as on the verge of extinction.

A thousand and one tales of romance and of chivalry have gathered round the name of KING ARTHUR, and that monarch's achievements were sung at the Court of Charlemagne in the ninth, as they have been chanted in Arthur's own country in the nineteenth, century. These traditional stories are, of course, of no historical value as a whole, but there are facts to be gleaned from them of considerable importance alike to the historian and to the antiquary. The ancient romances cannot hide from us that Arthur's successes were by no means unchequered, and that the ground regained by his valour had once more become Saxon even before his death, "in that remote weird battle of the West." His reign, however, besides "taking the edge off" the Saxon invasion, gave the world the spectacle of a brief period of civilization during which the West of Britain became

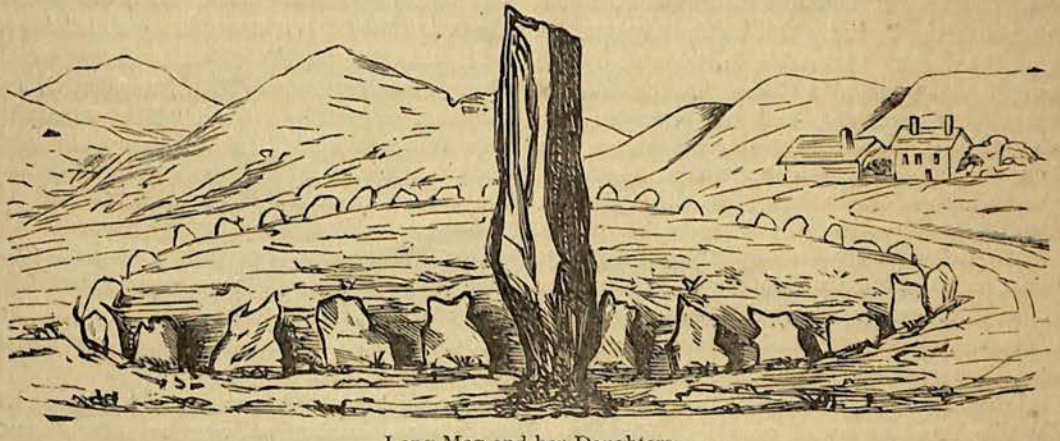
the sole seat in the island, of order, of Christianity, and enlightenment, and during which Cumberland was the chief abode of the Court and of learning.

Upon the subject of this Arthurian epoch the general traditions bear out the local beliefs, and the local beliefs are to a considerable extent borne out by the local names of places, of towns, hills, rivulets, streams, and waterfalls.

King Arthur's Round Table and Mayborough, of which we hope to speak when we come to a review of the monuments in Westmoreland, are the principal relics of prehistoric construction in the North of England. Their "history," so far as it goes, relates to the Arthurian period, but their erection probably dates some centuries before the reign of King Arthur.

The Westmoreland monuments are, as we have said, the most important relics of the far past which the North of England still preserves; yet Long Meg's Circle, the first monument appearing at the head of this article, is of no mean size or importance. It is, indeed, one of the most complete and majestic monuments which has been left us by antiquity and preserved to us; not—hitherto—by the reverent care of cultured appreciation and interest, but by the good fortune of long ages, and the happy abundance of smaller stones, whereby these great blocks have escaped being trespassed upon by local waywardens.

This Cumberland stone circle has enjoyed the honour of being sung by a Poet Laureate, who has also recorded the emotions of surprise and awe with which he first beheld the monument. "The Daughters of Long Meg, placed in a perfect circle, 80 yards in diameter, are seventy-two in number above ground; a little way out of the circle stands Long Meg herself, a single stone, 18 feet high. When I first saw this monument, as I came upon it by surprise, I might overrate its importance as an object; but though it will not bear comparison with Stonehenge, I must say I have not seen any other relic of those dark ages which can pretend to rival it in singularity and dignity of appearance." So writes Wordsworth, by way of preface to his sonnet, "On Long Meg and her Daughters, near the River Eden":—



Long Meg and her Daughters.

A weight of awe not easy to be borne
Fell suddenly upon my spirit—cast
From the dread bosom of the unknown past,
When first I saw that family forlorn.
Speak thou, whose massy strength and stature scorn
The power of years—preëminent and placed
Apart to overlook the circle vast—
Speak, giant-mother! tell it to the morn.
While she dispels the cumbrous shades of night
Let the Moon hear, emerging from a cloud,
At whose behest repose upon British ground
That sisterhood, in hieroglyphic round
Forthshadowing, some have deemed, the infinite,
The inviolable God, that tames the proud.

The monument consists at the present time of sixty-seven stones, five of the seventy-two seen by Wordsworth sixty years ago having disappeared. The group is situated in the parish of Addingham, on the road from that place to Little Salkeld, and at a distance of six miles from Penrith, to the north-east. They are

erected on a moderate eminence, and form a very good circle, 350 feet across and about 1,100 feet in circumference. The stones forming the circle vary considerably in height. Several are from 8 to 10 feet high, others are about a man's height, while a good many are now almost entirely sunk in the ground. On the south side, and distant about 60 feet from the circle, stands Long Meg, a square, unhewn freestone column, 15 feet in circumference and 18 feet high. The stones of this monument are of a ruddy tinge.

The name by which this monument is known appears to have no connection with the original constructors, or with the purposes for which it was erected. It is but a British or Northern version of the legend which we find repeated all over the world. Lot's Wife, in Palestine, Niobe and her Daughters, in Greece, are the counterparts of Long Meg and her Daughters in Cumberland. Long Meg was a giantess, the last of a Titanic race—with, perhaps, the exception of the Christianized giant who died at Penrith, and to this day sleeps in the parish churchyard, with head and feet stones 15 feet apart, as attestation of his size to future ages. Some blasphemous act of pride and arrogance—of its exact character we have never heard or read—brought down upon Long Meg and her Daughters the judgment of Heaven, and to this day they stand an awful warning. They have already outlasted Niobe and Lot's Pillar, and once placed under the NATION'S protection, they may well endure as long as the hills which look down upon them, and the moors upon which they stand.

We have hitherto been occupying ourselves with the east of Cumberland and the Westmoreland border country; we must now pursue our way westwards, through the heart of the lake district, a country where Nature has made everything for beauty, leaving man to win hardly and in bare sufficiency for actual wants, crops and harvests, and products of practical use. Wheat will not grow in a country of nine months' mists, nor can rich grasses be cultivated on sharp wind-cut slopes and precipitous hill-sides. Oats here and there contrive to grow by way of showing that in a Cumberland climate they are the form of cereal entitled as the fittest to survive. Hay is the main crop of the county, and the herding of numberless sheep the occupation employing the greatest proportion of labour.

After this brief digression we proceed to note the monument of Castle Rigg.

Among the smaller druidical circles in this country there are few worthier of a visit than the carles or collection of stones known as Castle Rigg, near Keswick. Situate in the midst of the grandest and most interesting scenery this monument serves to remind us of a venerable past, without forcing upon our minds the feeling of desolation which stone ruins in the midst of wild and barren moorland invariably suggest. The monument of Castle Rigg is situate at a distance of rather under three miles from Keswick, and near the road leading from that town to Penrith. The circle is 108 feet in diameter; the biggest stones being about 1 foot taller than the height of an ordinary man. Many, however, are only from 1 to 3 feet above the surface of the ground. The mountain view from within the circle is a very fine one, and the summits of Helvellyn and Catchidecam are easily discerned. This circle is by no means true in form, which rather approaches an oblong. The stones are natural and unhewn. They do not appear to have been collected in the immediate locality as the majority of them are of a particular sort of granite not found very near Keswick.

A peculiarity of this monument is a group of ten stones, forming a long or altar-shaped square at the east end of the circle, a circumstance which has suggested to some antiquaries the possibility of this square having been a species of sanctuary, or holy of holies, set apart for the priests of the temple. At the west end of the circle, about 10 feet without the line, is set a good-sized square stone, having the appearance of fracture. It does not seem to us at all unlikely that this circle originally resembled that of Long Meg and her Daughters near Penrith, in which case this large fragmentary stone without the circle would be the remains of the old principal column. The stones of this circle vary greatly in breadth as well as in height. Some are 5 feet in diameter, others not more than 2 feet. Mr Pennant regards the rectangular recess at the east end of the circle as giving the monument a very special value. He cannot recall any similar arrangement, and he completely coincides with the sanctuary theory, adding to it his belief that the east end was chosen because the Celtic Britons worshipped the sun, "not originally bestowing on

that beneficent luminary an idolatrous respect, but merely regarding it as a symbol of the glorious All-seeing Being, its great Creator." Stukeley regards the stones at the east end as fencing off a grave.

The field of Castle Rigg is at the summit of a small hill, and is surrounded by arable land and pasture. The soil and situation suit the cultivation of oats, and this beautiful cereal is generally in summer to be seen adorning the adjacent fields, and lessening the inhospitable wildness of the place, while enhancing its beauty.

The third monument is to be found on Burn Moor, a desolate waste of land near the sea at that point of Cumberland where the great free-stone promontory of St. Bees juts out into the St. George's Sea. The stone circles here are smaller and of less importance than those of Addingham and Keswick, but they are interesting nevertheless, and, as situate in quite a different part of the county, show the general extent of the works carried out by a people whom Ferguson describes by the epithet of a stone-circle building race.

THE STONE CIRCLE known as THE NINE LADIES, Stanton Moor, Bakewell, Derbyshire.

THE TUMULUS known as ARBOWLOW, Bakewell, Derbyshire.

HOB HURST'S HOUSE AND HUT, Baslow Moor, Bakewell, Derbyshire.

MINNING LOW, Brassington, Derbyshire.

"THE Nine Ladies" is a very perfect, though very tiny circle, differing from Arbelows in having its stones erect. The nine stones are about three feet high, and surround a somewhat larger stone, commonly called "The King's Stone."

This circle is marked in the old ordnance map on Stanton Moor, near Rowsley, but it is difficult to find, the moor having been planted, and the circle having been surrounded by a low wall, for its better preservation, by the late proprietor, Mr Thornhill.

The Nine Ladies.

There are several other ancient monuments in this neighbourhood that deserve to be scheduled, *e.g.* a small stone circle on Eyam Moor, and a fine specimen of ancient stone work called "Karl Wark," on Hathersage Moor.

E. M. W.

Baslow, March 15.

A few days ago we were sitting within the "great circle" of *Arbowlow*, as much alone as one could well be in England. For miles around bare and bleak moors extended, and the thought expressed in the following lines recurred to us :—

The Past now sweeps before mine eyes
In solemn pageantry:
The works of man,
Since time began,
His finished and attempted plan.
And ah! what do I see?
I see the Temples pagans reared
Which Time has not yet riven,
Their chiefs displaced,
Their gods disgraced,
Whilst Christian rite
Through day and night
Points to a newer heaven!

Really the desolation of these supposed Druidical temples, whose "gods are disgraced," is the common feature wherever they are found. As at Penrith, near Arthur's Round Table, we heard above and around us the cry of the plover. So at *Arbowlow*, the white-breasted bird gyrated around us with the cry of "Pee-wit," and the fancy came that the souls of the Bardic race had migrated into the birds, a belief the Druids cherished. Geology tells us that, from the "Derbyshire Peak to the Pyrenees," dry land once stretched, and amidst the evidences of remote eras, around such a theory—any old-world theory—could be easily entertained. We may note that "Arbowlow," is variously called *Arbe-Low*, *Arbor low*, &c., and that the word Arrhber is *British* and means *fort*. Further, that the common modern word of *Cold-harbour* (as at Brixton and many other places) is etymologically derived from Col (a hill) and *Arrhber* (a fort) for which reason some antiquaries believe these circles, such as *Arbowlow*, are of a less remote origin than is claimed for them. At Minning-lowe Hill, where the earth has been removed from tumuli, large *cromlechs* have been found exactly of the same construction as "Kit's-Coty-House" near Maidstone, in Kent.

Having recently visited and identified Hob Hurst's monument, in company with the officer who is making the New Ordnance Map of this district, I am able to speak positively as to its locality and condition.

It is wrongly described by Mr Bateman (who opened it) as on Baslow Moor. It is on the S.W. edge of the East Moor, a few hundred yards from Umberlee sich, at the junction of two disused pack-horse roads, and nearly two miles E.S.E. of Chatsworth House, on land belonging to the Duke of Devonshire. It consists of a square shaped tumulus containing the remains of a cist, surrounded by a 6-foot deep ditch and rampart, the whole covered by heather. Though scarcely known except to the woodman and keepers, I have no doubt, when the pack-horse roads were frequented, it was a well-known and important landmark in a wild, and, in snowy weather, dangerous country.

Mr Bateman seems to think it was an ancient British burial-mound, but it differs from such in this neighbourhood by having a deep ditch and rampart round it, and resembles rather the large stone circle Arbelows mentioned, which is visible from it and distant between eight and nine miles to the south-east.

The following description of *Arbowlow* is taken from Bateman's excellent work "Antiquities of Derbyshire."

By far the most important, as well as the most uninjured, remain of the religious edifices of our barbarous forefathers that is to be found in the midland counties, is to be seen a short distance to the left hand of the turnpike road from Buxton to Ashbourne, at about an equal distance from each of those towns. This is the famous temple of Arbor Lowe, or Arbe Lowe, as it is generally called by the country people; it is a circle of large unhewn limestones, surrounded by a deep ditch, outside of which rises a large and high vallum. Its situation, though considerably elevated, is not so high as some eminences in the neighbouring country; yet it commands an extensive view, especially towards the north-east, in which direction the dreary and sombre wastes of the heath-clad East Moor are perfectly visible, though distant about fifteen miles; were it not for a few stone fences, which intervene in the foreground, the solitude of the place and the boundless view of an uncultivated country are such as almost carry the observer back through a multitude of centuries, and make him believe that he sees the same view and the same state of things as existed in the days of the architects of this once holy fane. The feelings on visiting this place, on a warm summer's day, when there is no sound to disturb the solitude, save the singing of the lark, and now and then the cry of the plover (both which here abound), are truly delightful. But to resume the description; the area encompassed by the ditch is about fifty yards in diameter, and of a circular form; though, from a little declination of the ground towards the north, it appears somewhat elliptical when viewed from particular points. The stones which compose the circle are rough, unhewn masses of limestone, apparently thirty in number; but this cannot be determined with certainty, as several of them are broken; most of them are from six to eight feet in length, and three or four broad in the widest part; their thickness is more variable, and their respective shapes are different and indescribable. They all lie upon the ground, many in an oblique position, but the opinion that has prevailed, of the narrowest end of each being pointed towards the centre, in order to represent the rays of the sun, and prove that luminary to have been the object of worship, must have arisen from inaccurate observation, for they almost as frequently point towards the ditch as otherwise; whether they ever stood upright, as most of the stones of druidical circles do, is an inquiry not easy to determine; though Mr Pilkington was informed that a very old man, living in Middleton, remembered, when a boy, to have seen them standing obliquely on one end; this secondary kind of evidence does not seem entitled to much credit, as the soil at the basis of the stones does not appear to have ever been removed to a depth sufficient to ensure the possibility of the stones being placed in an erect position. Within the circle are some smaller stones scattered irregularly, and near the centre are three larger ones, by some supposed to have formed a cromlech or altar, but there are no perceptible grounds for such an opinion. The width of the ditch, which immediately surrounds the area on which the stones are placed, is about six yards; the height of the bank or vallum, on the inside (though much reduced by the unsparing hand of time), is still from six to eight yards; but this varies throughout the whole circumference, which, on the top, is about two hundred and seventy yards. The vallum is chiefly formed of the earth thrown out of the ditch, besides which a little has been added from the ground which immediately surrounds the exterior of the vallum, thus adding to its height, and to the imposing appearance it presents to any one approaching from a distance. To the inclosed area are two entrances, each of the width of ten or twelve yards, and opening towards the north and south. On the east side of the southern entrance is a large barrow, standing in the same line of circumference as the vallum, but wholly detached except at the base. This barrow

has been several times unsuccessfully examined, and remained an antiquarian problem until the summer of the year 1845, when the original interment was discovered, of a nature to prove beyond doubt the extreme antiquity of the tumulus, and consequently of the temple. About a quarter of a mile from Arbor Lowe, in a westerly direction, is a large conical tumulus, known as Gib Hill, which is connected with the vallum of the temple, by a rampire of earth, running in a serpentine direction, not dissimilar to the avenue through the celebrated temple of Abury; to any believer in the serpent worship of the Celtic tribes this fact will be of interest.

There is also a small barrow situated about fifty yards from the south entrance, which has been opened at some period, of which no record remains, which is much to be regretted, as the contents might possibly have thrown some light upon the age of the temple.

Whilst visiting the Derbyshire monuments, we had the pleasure of receiving the following letter from a local gentleman of antiquarian tastes :—

Glossop Road, Sheffield: March 28, 1879.

Sir John Lubbock's bill is very much needed in this district, which contains several unique monuments of antiquity, which are likely to be in danger of destruction by the "progress of the nation." These are—

1. The so-called Roman Camp at Wincobank.

2. The Roman Station at Templeborough, partly uncovered during last year.

2. Two ancient British Camps at Bradfield, named the "Barley Hill" and "Castle Hill."

4. "Carl's Wark," a pre-historic entrenched fortress.

5. Druidical remains at Higgan Tor, Lawrence Field, Eyam Moor, Bamford Moor, &c.

The destruction of similar remains in this neighbourhood has been very lamentable to the antiquary, the notices by former antiquaries of monuments which have disappeared "to build a barn, to repair roads," or make way for agricultural improvements, being very saddening.

I am fully in accord with Sir J. Lubbock's opinion of the religious origin of the so-called Druidical circles, and believe the sacrificial instruments to have been buried with the bodies of the high priests, who were inhumed nearly always by the side of the circles, if not in a barrow inside. After the advent of the Bronze Age in this neighbourhood, and cremation became customary, the sacrificial utensils would be burnt on the pyre, which would fully account for their disappearance, the instruments at the formation and first usage of these circles being of flint.

As I could not explain the theory I have formed without a long explanation, I must content myself with saying that it is connected with the astrological and magic practices of the ancient Britons, and which, after studying the researches of M. Lenormant in Chaldean magic, I believe to be identical with the Chaldean system.

T. J.

ARTHUR'S QUOIT, Gower, Llanridian, Glamorganshire.

IF the influence of a monarch upon his country be considered to be fairly tested by the number of places with which his name has become connected, and the number of legends which have gathered round that name itself, then the semi-mythic British King Arthur need in this respect fear no Saxon, Norman, or Plantagenet rival. It is not until we come to the reigns of Elizabeth and Charles I. that we find tales of the sovereign attaching to a variety of detached towns and widely separated parts of the island. Civil war and local campaignings, it may be suggested, go more to identify persons with places than the actual influence or popularity of the persons in question. The argument seems sound, only facts do not bear it out. The Wars of the Roses desolated every county of England, yet they have left but few traces, apart from the traditions still locally current near Tewkesbury, Towton, and a few other great battlefields. The civil war between Puritan and Cavalier has itself left surprisingly little impression on the country's local records. It certainly is strange that more places should perpetuate in their names and local history the actions of a monarch who lived fifteen centuries ago than serve to keep green the memories of sovereigns who lived more than a thousand years nearer the present time, and whose reigns greatly exceeded in length the twenty-six years of Arthur's rule.

An explanation may, perhaps, be found in the devotion which almost always gathers round the name of the last great champion of a failing cause and a falling people. Trodden down by a strange nation, reduced to serve where once they ruled, or preserving a precarious independence amidst their Western fastnesses, the Celtic race would cling with a passionate affection to the remembrance of the last great king under whose sway they were sovereign, powerful, and free. Thus, perhaps, it is that we find King Arthur's name written first on the map of Cornwall, then on that of Cumberland, and now on that of Wales. The capital of the British monarchy seems to have been changed several times during the reign of Arthur; but Caerleon, on the Usk, in South Wales, is, perhaps, to be regarded as the city in which the court was most frequently held. Caerleon (*Caer-legionis*, the City of the Legion) was an important settlement of the Romans, and, indeed, constituted their only regular colony in that part of our island. The Arthurian tradition might naturally be expected to be strong in the neighbourhood of this city, and accordingly we find in the county of Monmouth and in Glamorganshire, adjoining, not one, but a dozen, places or monuments popularly known by some name directly connected with the Arthurian period. The reason why the name of Arthur should attach to the Titanic boulder represented in our engraving does not readily appear. The name has probably come by that process of accretion which has caused every witty cynicism to be attributed to Talleyrand, or in another way every achievement of the Third Crusade to Richard Cœur de Lion, and every contemporaneous woodland exploit to Robin Hood. No name from Druidical times attaching to the monument, the local tradition joined to the rock the name of the only man whose legendary repute and fame at all admitted of a superhuman feat of strength being attributed to him. And as we stand on the summit of the windswept moorland height and look up at this stupendous mass of rock, known as Arthur's Stone, we feel instinctively as it were, and even in opposition to our knowledge and our reason, that superhuman power must have placed the boulder in its present position. Briareus in the war with the gods might have lifted the mass with his hundred arms and cast it against his Olympian foes. The hands that fixed this rock on the seaward ridge of Cefn Bryn might almost have undertaken the Titanic task—

Imponere Pelio Ossam;

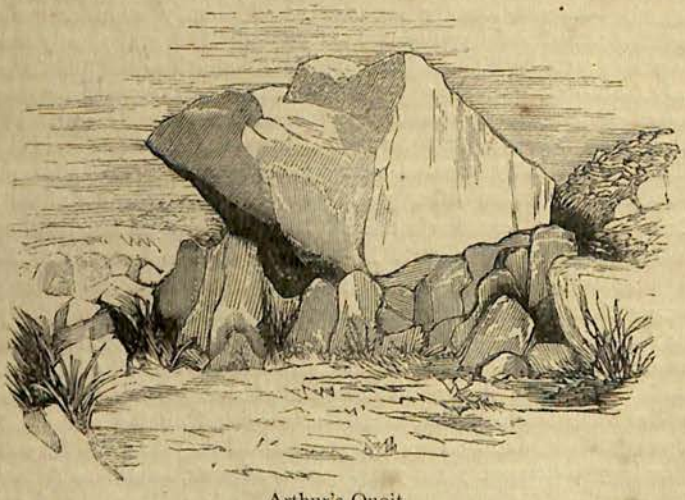
might almost have attempted, from the mountains, the storming of the sky.

The stone itself is placed in a situation singularly appropriate. The highlands of Glamorganshire by Gower, slope upwards towards the sea until they culminate in the hill-ridge of Cefn Bryn, from whence the sea may

clearly be seen. Arthur's Stone stands out boldly on this ridge. Nicholas, in his "Annals of Wales," says this monument "as it now exists is an unshapely mass of the conglomerate of the old red sandstone of the locality, about 14 feet long, 7 feet in depth, and 6 feet 6 inches in its greatest breadth, standing over some seven or eight uprights, four only of which actually bear the load. Its weight is calculated at about 25 tons. The great stone is now, however, much reduced from its original dimensions; for on the ground, on its western side, lies a ponderous fragment 3 feet thick and 30 feet in circumference, which has fallen off from the smooth perpendicular side of the 'Stone.' The whole mass, before the fracture, must have weighed from 30 to 35 tons. Magnificent as is this venerable tomb in dimensions and conception, it only forms the small remains of a far mightier work. Not only was the whole at one time in all probability *buried under an artificial mound*, either of stones or of earth, but there are still clear indications that Arthur's Stone was only the centre of an accumulation of monuments once existing on the same ridge. Several tumuli are still remaining. A great cairn, 70 yards in circumference, stands to the west, and another to the north-west."

The presumed burial of the monument itself under a vast earth-mound appears to us very curious, and as Dr Nicholas asserts the presumption but vaguely, despite such words as "in all probability," we decline to accept the supposition as fact. It has been suggested that monuments may have been *excavated* rather than *constructed*, and this in some cases may actually have been the process pursued; but in the case of such a monument as Arthur's Stone, we have, in the poising of the great monolith on several smaller uprights, a method of erection utterly at variance with any theory that does not look upon the work accomplished as carried out with the intention of placing the monument *as a monument* before the eyes of all people. Sir Gardner Wilkinson agrees with Dr Nicholas in his supposition, but Professor Fergusson is of the opposite opinion.

In 1870 Sir Gardner Wilkinson made this monument the subject of a critical examination, as the result of which he states that it forms the centre of a very extensive group of monuments—eighty cairns at least are still to be counted in an area less than half a mile in length by a quarter of a mile in width. These are mostly small, 12 to 15 feet in diameter; one, 20 feet across, was opened by Sir Gardner Wilkinson, but proved to contain no interment. The largest is 68 feet in diameter, but has not yet been opened.



Arthur's Quoit.

The monument is now surrounded by a slight mound backed up with large stones. The diameter of this mound is about 74 feet.

Sir Gardner Wilkinson fancies that the monument was originally approached through

a stone avenue, and that huts were once standing round it, but the grounds upon which these opinions are formed are slight, and somewhat fanciful.

The monument itself is regarded by Sir Gardner as the centre of a cemetery formed in peaceful times, but Professor Fergusson believes the Cefn Bryn ridge to have been the scene of the battle of Guinnon, King Arthur's eighth battle with the Saxons. The Fergusson theory of a very late erection of the stone monuments found in Britain is not in accord with general opinion.

The stone of Arthur is thought by some of the leading antiquaries to be the Cetti stone, the raising of which is mentioned in the 88th of the Welsh Triads as the first of "the three mighty achievements of the Isle of Britain."

The monument of Kits Cotty House, which we hope shortly to describe, bears a name curiously suggestive of philological identity with the stone of Cetti, in Wales.

The peculiar shape of Arthur's Stone constitutes a special claim for its preservation. It can hardly have been used as an altar. There is no flat surface at the top; and from a surface comparatively flat having been placed perpendicularly, it seems clear that a horizontal surface could not have been required.

For the same reason that it could not have been an altar it could not have been a pulpit or platform for addressing the people, such as several somewhat similar, only natural, boulders have been made in the times of Wesleyan enthusiasm and extempore preaching in the open air.

Neither platform nor temple, neither pulpit nor altar, yet placed in its present position with infinite labour and wondrous concentration of toilful energy, the monument is now generally thought to have been a sepulchral record, a majestic memorial of some long-forgotten hero, whose fall was yet a people's loss, in whose remembrance and for whose honour no labour was thought too arduous, no commemoration too grand.

In the desire to honour a dead king we have at last a *motive* for the erection of the monument such as the history of other nations corroborates, and such as reason itself may sympathise with. In early ages the importance of particular individuals is much greater than in more civilized periods. Hardly twice in a millennium does a man appear who can give his nation absolute predominance over the neighbouring countries. But in the tribal state of society it requires a man of much smaller calibre to obtain the superiority in a district for his own particular sept. Sagacity in the latter case will do that for which in the former genius is needed. Thus tribes of a few thousand families will have as many or more heroes to commemorate than nations of several millions. And not only this, but tribes estimate their leaders at the higher value. Howsoever lofty his genius may have been, the death of one man seldom unmakes a nation; but the tribe which loses its strong warrior or its sagacious leader sinks quickly back into its previous obscurity. Its pre-eminence is lost with its leader's death, and the one consolation of the fallen tribe is in recalling the dead leader's deeds, and in paying honour to his name.

In this view of tribal relations and leaderships we have a not altogether unreasonable explanation wherewith to meet the question which the advocate of any theory of Sepulchral Monuments is sure to be asked: "Why should these primitive tribes have laboured so to erect memorials to men who could not all have been so godlike, and as to whose future existence or appreciation of the honours paid them the semi-barbarian constructors could hardly have had any very tangible ideas?"

The Sepulchral Monuments, we would answer, commemorated not so much the dead hero as the dead glory of the tribe erecting them. They were even more memorial of the constructors' honours than of the buried leader's deeds. As regards the existence of their whilom leaders, it is not life, but death, that a primitive people cannot realize, and the superstitions of a hundred races bear witness to the belief that a spirit once living is not destroyed, but, on the contrary, may be kept among a tribe or a family by commemorative sacrifice and the payment of due memorial honours. It is said that the Celts believed so firmly in the future state that they would not hesitate to lend one to another on the promise of repayment *in the next state of being*, a spirit of confidence which has hardly been surpassed even by a people who profess a religion which claims for faith a power of moving mountains.

THE TUMULUS AT ULEY, Gloucestershire.

THE believers in Professor Fergusson's theory concerning the late erection of many of the so-called Druidical monuments, are at least strangely favoured by the coincidence which places the scene of King Arthur's chief struggles with the Saxons precisely in those counties and in that part of Britain where a specially large proportion of dolmens and tumuli are to be found. From the White Horse Hill, in Western Berkshire, to Arthur's Quoit, Glamorgan, in direction east to west, and southwards from Langbourn to Stonehenge, may be drawn on the map two sides of a square that will take in no less than thirteen of the twenty-eight monuments scheduled for the whole of England and Wales. The situation of Uley may roughly be described as midway between Arthur's Quoit and Wayland Smith's Forge. It forms, in fact, the point of geographical, if not of historical connection between the monuments of Southern Wales and the monuments of South-Western England.

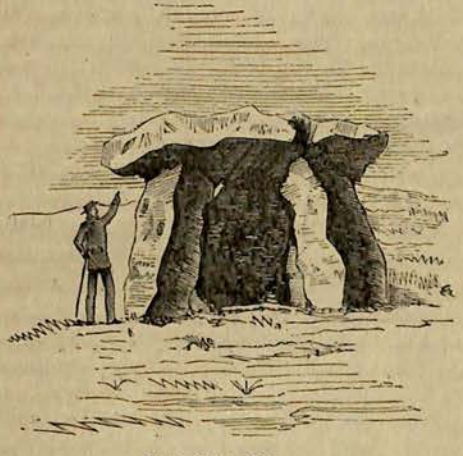
The tumulus or chambered grave of Uley, in the Berkeley hundred, in Gloucestershire, contains, as regards the interior, four chambers. Its external shape may be described as an elongated heart or an oblong indented at one of the long ends. The tumulus was first opened by a Mr Baker in 1821, and it was subsequently examined with great care by Dr Thurman. The latter explorer found numerous bodies in the chambers. They were not in the position of men laid to rest with due sepulchral care, but the bodies were lying in much disorder. They had probably been disturbed by earlier, perhaps larcenous, investigators. In the chambers with the bodies were found a vessel resembling a Roman lachrymatory, some broken pieces of pottery, and some fragments of flint implements, perhaps arrow-heads. Outside the burial chambers were found two axes, one of flint, the other of slaty stone. Near the summit of the mound, exactly over the easternmost chamber, there had been another interment, and beside the skeleton were found three brass coins of the sons of Constantine the Great.

Dr Thurman regards the flint arrow-heads and the stone axes as witnessing to a long prehistoric past; and having made up his mind to that fact, he decides that the Roman coins and lachrymatory were introduced on a secondary interment. Professor Fergusson challenges this theory, and asks what evidence there is to show when flints ceased to be used in the West of England? The query seems to us an important one. The implements and weapons of two different periods may exist for a long time side by side, and the lower classes carry primitive weapons for centuries after their leaders have provided themselves with more elaborate instruments of warfare. Down to 1814 a section of the Russian forces carried targets, another section bows and arrows, another section wore chain-mail. Our own Life Guards wear breastplates and steel helmets. On none of these accounts would a future age be justified in assuming that the nineteenth century was a period of armoured warriors and close fighting, either in England or in Russia.

Besides this, secondary interment seems opposed to reasonable expectations. The more civilised race generally endeavours to *dissociate* itself from the original and ruder people.

KITS COTTY HOUSE, Aylesford, Kent.

NEAR the picturesque and ancient village of Aylesford, in the very centre and heart of Kent, is to be found one of the most complete of ancient British monuments. The Saxon rule in Kent was something very different from their late and partial occupation of Cumberland, Cornwall, Monmouth, and the borders of Wales. The wave of Saxon immigration struck first on the shores of Kent, and successive fleets brought over more and more warriors from the Danish and Holstein coasts, until the south-eastern corner of Britain became thoroughly Saxon.



Kits Cotty House.

The struggle with the Britons seems to have been carried on in Kent with more activity than in other parts of the island, and with the crowning triumph of the fall of Anderidæ, followed as it was by a wholesale and prodigious massacre of the defeated, the original inhabitants of Kent may almost be said to have been extirpated. The history of the county was yet to be enriched with the records of struggles for liberty, nor was it destined to be behind the rest of the country in the achievements of its sons; but the whole of its history, and the entirety of its traditions and customs, were henceforth to be Saxon.

The memory of the ancient Cantii lived only in the name of the county, in the appellation of some local stream or secluded hamlet, *and* through the ancient and curious monument which, after weathering the dangers of fourteen hundred years, it is now proposed to be placed beyond future risk of careless overthrow or sacrilegious mutilation. The dolmen of Aylesford is unique in Kent, but it is not only interesting on that account. The traditions with which it is connected are of a historic period, which is yet on the very verge of the semi-mythic period of the nation's life. Kits Cotty House is identified more closely and distinctly with the wars of the Saxons and Britons than are any of the "Arthurian" monuments of the West. The battle of Aylesford, fought in or about the year 455, may be taken to be a historic fact. The death of one of the two Saxon leaders therein may also be accepted as likely to have occurred. A large force of Saxons seems to have penetrated as far as Dartford, and to have been there defeated by Vortimer, the British King. The forces of Hengist and Horsa fell back towards the Medway, and their final desperate stand at Aylesford would in all probability be a sanguinary engagement. The Britons, the least warlike of the two forces, would probably buy their victory very dearly. The account of the loss of their second leader, Categerne, appears to have the imprint of probability. The name is undoubtedly Celtic, nor do we hear of Categerne except in connection with this battle. The name of the dolmen, Kits Cotty House, appears to be British. The word Cotty or Coity appears to be the same as the Cetti or Coitti of the Welsh Triads, referred to in a previous notice. Cort in Cornish, Coët in Breton, means a wood, and if the word Cotty or Coity be not actually connected therewith, its root is Celtic and not Teutonic.

There are many well-accepted chapters of our country's history which have less foundation and less probability than this story of the patriot prince who fell in successful battle with the invaders of the island, and who has his simple stone-built tomb in the midst of the garden of England.

Mr Fergusson's theory of the late erection of some of the island's chief stone monuments falls in rather curiously with the general tradition as to Kits Cotty House. No religious or superstitious significance seems at any time to have attached to this dolmen, and no one of the many writers on Kent and Kentish topography has ever been able to set before the world a conflicting legend on the subject of the monument's erection with the brief tale we have above set forth.

The first account of Kits Cotty House to which we need refer is that of Lambarde, who, writing in 1570 of Aylesford, says :—" In the yeare 455, within a few years after the arrivale of the Saxons, the Britons made election of Vortimer for their Lord and leader, by whose manhood and prowesse they in short time so prevailed against the Saxons that, sleying Horsa, one of the Chieftaines, in an encounter given at this place and discomfiting the residue, they first chased them from hence as far as Tanet (*The Isle of Thanet*), in memorie of which flight happily this place was called Anglesford, that is, the passage of the Angles or Saxons, and after that compelled them to forsake the lande, to take shipping towarde their owne countrie and to seeke a newe supplie. Howbeit as in warre and battaille the victorie is commonly deere bought and paied for : So in this selfe conflicte, otherwise verie fortunate, the death of Horsa was recompensed with the losse of Categern one of the brothers of King Vortimer. And truely had not the untimely death of King Vortimer himselfe almost immediately succeeded, it was to be hoped that the Saxons should never after have returned into this Iland.

"The Britons in the meane space followed their victorie, and returning from the chase erected to the memorie of Categerne, as I suppose, that monument of foure huge and hard stones which are yet standing in this parish pitched uprighte in the ground, covered after the manner of Stonage, that famous sepulchre of the Britons upon Salisburie plaine, and now tearmed of the common people here Citscote-house, in Tottington Ground. For I cannot so much as suspect that this should be that which Beda and others so assigne to be the Tombe of Horsa, which also was there slaine at the same time : partly because *this fashion of monument was peculiar to the Britons*, of which nation Categerne was, but chieflie for that the memorie of Horsa was by all likelyhood left at Horsted, a place not farre off, and both then and yet so called of his name."

The Saxon Chronicle supposed to have been written about the time of Bede names Aylesford as Aegelesford, an appellation hardly bearing out the derivation of Lambarde. Notwithstanding this, there appears to be but little doubt as to Aylesford having been the scene of a great battle and British victory, about the year 455, or five years after the first British landing on the Isle of Thanet.

The monument itself seems to have suffered no mutilation or injury since the time of Lambarde. It has been visited a great number of times, but little has been added to the knowledge which Lambarde had in 1570. Kits Cotty House is composed of four large stones, two of which are set in the ground, partly upright, forming two sides, while a third supports them at right angles ; on the top lies a large capstone. The aspect of the whole is something between a field-hut and a sentry-box, though, of course, the massive stones give the monument a special appearance of strength and antiquity. The aspect is east-north-east. The stones were not improbably quarried at Allington, about two miles off. They are evidently the common local stone, and were brought but a little distance to the place of erection. The dimensions of the four stones are about as follows :— The *south* stone is 8 feet high by 7½ feet broad. Its thickness is about 2 feet ; its weight is reckoned to be 8 tons. The *north* stone is 7 feet high, 7½ feet broad, and 2 feet thick. Its weight is reckoned to be about 8 tons. The middle stone is of irregular shape. It forms a very rough square of 5 feet either way. It is rather over a foot thick, and may weigh a couple of tons. The capstone, which is hexagonal, is about 11 feet long by 8 feet broad. It is 2 feet thick, and must weigh over 10 tons. The stones are quite rough.

The adjacent fields are rich in British stone remains. About 70 yards north-west of Kits Cotty House are to be seen stones that appear to have formed a dolmen, while about 200 yards to the southward, towards Aylesford, is a heap of stones nine in number, and some of them of considerable size. It is said that these stones once formed a monument similar to that of Kits Cotty House, but that excavation *carried on in*

the interest of antiquarian research, resulted in the downfall of the whole erection. We hope the tradition has no foundation in fact, or we should have Lord Percy asking of the Monument Commissioners *Quis custodes custodiet?* The fact that Lambarde in 1570 alludes to Kits Cotty House as the only dolmen or sepulchre of note in the district leads us to suppose that the fallen monument's destruction is not to be attributed to any period within the last four centuries.

Near the heap of stones in question was found, *circiter* 1790, a long rowelled spur and the handle and upper part of the blade of a rude sword.

DANES' CAMP, Hardingstone, Northamptonshire.

CASTLE DYKES, Farthington, Northamptonshire.

NO part of Great Britain can complain of having been overlooked by the framers of the Ancient Monuments Bill. From Anglesey to Berkshire, from Glamorgan to Kent, our tour of observation has taken us; from the orchards of the west to the slaty mountains and green pastures of the north, to the fertile and agricultural lands of Kent. We have now to direct our steps to the Eastern Midlands and to the central county of Northampton. We are now in a prosperous yet far from densely populated part of the country; we find ourselves on the borders both of the wheat grower and of the grazier. The long flat wheat fields of Lincolnshire and the Fens lie to the north and east, while on the other sides of the county there is chiefly grazing land. Northamptonshire partakes of both these characters. It is the very type of a peaceful, fertile, non-industrial county. Seven other counties are set round it, and from the central position of the greater part of the shire it might be expected to have been one of the most untroubled districts in the country. And yet as a matter of fact the very reverse has been the case. The fatal battle of the Parliamentary war was fought at Naseby. Going back to the Wars of the Roses, the county was the scene of many conflicts, although of no battles equalling in magnitude of carnage the Yorkshire fields of Wakefield and of Towton. Going back yet again to the times of King Stephen, we find records of much trouble and fighting in Northamptonshire. At Lincoln Stephen was besieged by forces which advanced through Northamptonshire from London. Still further back in history we read of combats with the Danes, who sailed as far as they could into the bay of the Wash. The army of Sweyn, too, devastated Northamptonshire *circiter* 1013, on its way towards Oxford. Once again, before Danish times, Northamptonshire was the scene of conflicts between the rival principalities of Mercia and East Anglia, for, while the shire itself appertained to the former, Cambridgeshire belonged to the latter State. Semi-historic tradition is thus left but little space to fill, and even though we know little or nothing of the wars of Britons and Saxons in this part of the country, yet from the earliest period of authentic record we have Northamptonshire constantly appearing as a scene of marches and battles, of sieges and of camps. The two monuments—one called a camp, the other a castle—which the Ancient Monuments Bill seeks to preserve, are both military remains reminding us of the early wars of the island. The name of the Hardingstone monument specifically refers to the Danish wars, and Castle Dykes is generally reputed to have owed its construction to the same disturbances of the national peace. These monuments are of a different character to those we have hitherto been visiting. Uffington Castle bears the nearest approach to them, but, if such an expression be allowed, Uffington Castle is much more of a monument, is a more "visible" relic than either of these so-called Danish camps. There are Vandalisms and Vandalisms, and the Vandal who ploughed up part of Castle Dykes was a much more venial sinner than the Vandal who carted away an Anglesey dolmen to help build a pigstye. These earth entrenchments bear a strong resemblance to those monuments of natural epochs such as we find in almost every county of the United Kingdom. The configuration of these islands has undergone many changes within geological time-records. The sea has rolled over districts now far inland, and wherever the sea frontier has once been will be found the remains of a *beach*. Small smooth pebbles will abound, and there will generally be long wrinkles on the face of the fields, long low entrenchments such as the sea always throws up against itself by the deposits, by the scrapings of continually successive flow and ebb of tide. Such beach lines, such corrugations of the soil, are to be seen, as we have said, in nearly every county. We can call to mind several in our home county of Kent.

These geological monuments we can hardly expect to see preserved, and, as a matter of fact, farmers cannot be expected to allow fine fields of arable to be made difficult, almost impracticable, for ploughing by corrugations and unevennesses. Castle Dykes and the Danes' Camp are not ornamental; they inspire no immediate astonishment, veneration, or awe. And for this very reason there is the more pressing need of Government acquiring control over their destinies. Public opinion in an enlightened age would usually suffice to protect Stonehenge or Stanton Drew, or even the small but striking dolmen of Kits Cotty house. But it would be impossible to raise a strong "cry" in defence of grass-covered earthen entrenchments. Unless such monuments are promptly placed under Government protection their fate is sealed. They will be ploughed over, and their end will be an alternation of wheat and barley, of swedes and of turnips. And we do not especially blame the farmers. They cannot be expected to preserve these monuments, which either actually cover, or at least seriously impede, the cultivation of acres of good land. These monuments are thoroughly worth preserving, but they are to be preserved for history's sake and for the benefit of the nation. Let the nation, then, assume the task. Vandalism in the countryman is his *blunder*; indifference in the Legislature is its *fault*.

The Northamptonshire entrenchments are thus described by Mr Baker :—

At the western extremity of Farthingston Wood is an extensive and irregular entrenchment on an elevated situation, and occupying an area of about 13 acres, called the Castle Dykes. It is surrounded by a single ditch and an outer bank or vallum, varying rather in height, but at all points much lower than the inner vallum. A deep ditch completely intersects it, and produces two nearly equal divisions. The northern one approaches to a square with the angles rounded; the depth of the vallum from the crown to the centre of the fosse is about 17 feet, and the height from the level of the inner area about 7 feet. The northern division is surrounded by a ditch about 28 feet below the crown of the rampart, which is about 15 feet above the level of the area. In the centre of this division is a circular mound or keep on the same level with the rest of the area, and encompassed by a ditch and rampart of the same dimensions. The only decided entrance appears to have been near the middle of the south division, and to have been protected to the south-east by an additional vallum and ditch within the outer one.

The site of Castle Dykes was subsequently made the scene of a feudal erection. This Norman construction may perhaps be referred to the reign of Maud, when the war between the "Queen-Empress" and Stephen of Blois kept the realm in anarchy, and caused an erection of castles and forts such as never before had been seen in England.

In the neighbourhood of Castle Dykes were dug up three rude stone figures, the first representing a man's head, bearded, the second a woman's head, and the third a figure standing with arms "akimbo."

In a field about a furlong S.W. of Castle Dykes is another entrenchment. Only the inner vallum is remaining. Early in the present century the vallum at the west end was levelled on account of the ploughing of the field. It was 9 feet wide and was constructed of two outer walls of stone, each 3 feet thick. The middle space contained soil, except at one point where earth and small cobble stones, which had evidently undergone the action of fire, were used for about 9 feet in length. At each end was a solid mass of perhaps half a ton of scoriæ of iron intermixed with charcoal. A long iron spoon and the socket of a spear are said by Baker to have been here found.

Baker regards this second entrenchment as a Roman work, his predecessor Morton looking upon it as a Saxon or Danish construction.

The situation is a very good one for a camp, and it is a very ordinary thing in warfare for a general to utilize any partial defences already existing, and to add to them for his own purposes. Thus it is very difficult to say who first used an entrenchment or who was its original constructor.

Morton regards Castle Dykes as a fort erected by Aethelfleda, widow of Aethelred, of Mercia. He gives its erection about the year 913, and its firing and demolition by the forces of Sweyn the Dane, in 1013, just one century later.

We have not been able to ascertain whether any weapons have been discovered near these monuments within recent years. They appear to have had but little attention from archæologists and antiquaries.

THE ROLLRIGHT STONES, Little Rollright, Oxfordshire.

FROM Northamptonshire, where last week we were surveying the entrenchment of Castle Dykes, the scheduled list of monuments directs us back towards those counties of the South-West where Druidical remains are more numerous and of grander proportions than in any other part of Great Britain. Oxfordshire, however, is a central rather than a western county, and, even when arrived at Rollright, we have still the Thames, and many miles of country besides, between us and the Wiltshire and Berkshire monuments. The Rollright

The Rollright Stones.

Stones are the only British remains of much importance possessed by the county of Oxford, and they are another distinct link in that chain of evidence, happily still too complete to be broken through by any theory or heresy whatsoever, which goes to prove ancient Britain to have been originally occupied by a considerable people, divided into tribes certainly, but not the less one in habits, customs, and faith. Situate in the county of the most famous of our Universities, of the very capital and home of classical and antiquarian research, we might expect to find abundance of accounts relating to the stone circle of Rollright. Nor will a search in Oxford libraries prove these expectations mistaken. From the reign of Elizabeth to the present day, almost every generation has seen the publication of some account of a visit to the Rollright Stones until, had the observers properly divided their time and attention, every stone of the circle might have had its monograph. And yet the Rollright Stones are not so very grand a monument after all. They form a very pretty little circle, and were they unique would be of great historical value. But there are several circles like them in other parts of the country, and, while they are worthy of all preservation, the value is not so much intrinsic as correlative to other monuments, and as an additional proof of the homogeneity of Britain's primitive race. Professor Fergusson, the latest writer upon the subject, expresses astonishment at the repeated and supererogatory accounts of other antiquaries. In 1871 he "found the monument to be an ordinary 100-foot circle of stones," and he records his opinion that the traveller, when he visits it, is sure to be dreadfully disappointed. That of course depends upon what monuments the traveller has previously seen.

Rollright, or Rollrich, itself is situate eleven miles S.W. from Banbury, on the top of the range of hills separating Northern Oxfordshire from the Vale of Warwick. The British tribe of the Dobuni, whose chief towns are believed to have been on the sites of the modern Cirencester and Alchester, are said to have had settlements upon these hills. The vale of Warwick was inhabited by the Carnabii. The hamlet of Long Compton is not more than a mile and a half to the N.W. of Rollrich. Swerford, five miles due east, is the next nearest village. The sturdier visitor who does not fear the walk from Banbury will find the hamlet of Wiggenton a good half-way house. Wiggenton is itself the *locale* of some prehistoric remains, and so is Beaconsfield Farm, near Great Tew, about five miles to the south.

From Beaconsfield Farm a "semicircular" walk of about ten miles will enable the antiquary to visit some tumuli and the remains of a camp near Knowlbury, and two stones known as the Hoar and the Hawk Stones respectively. Banbury is the centre of an interesting district; and though as we have stated, the Rollrich Stones are the only remains of *much* importance, yet there are within easy walking distance of Banbury a variety of spots worth the antiquary's visit.

The "100-foot circle of Rollrich" of which Professor Fergusson speaks so disdainfully, is in actual measurement 107 feet from north to south and 104 feet from east to west. The original number of stones in the circle could not have been much less than sixty, but the monument has suffered many mutilations and much weather injury; Dr Stukeley, writing over a century ago, speaking of it as "corroded like wormeaten wood, by the harsh jaws of time, and that much more than Stonehenge." "There are," says Beesley, "only twenty-eight stones which are more than 1 foot above the soil, and of these only ten exceed 4 feet in height. The highest stone stands 23 deg. *west of the north point of the area*, and is 7 feet 4 inches in height, and 3 feet 2 inches in breadth." This stone's situation will be noted by those who see in these circles the symbols of a Sabean stellar or astrological faith among our British forefathers. The thickness of the stones seldom exceeds 15 inches. Opposite to the highest stone, about 23 deg. *east of the south point of the area*, are the remains of some large stones which were originally set together in that part just within the circle. About 390 yards due east of the circle are five large stones called the "Five Whispering Knights." They stand together, leaning towards each other, with an opening towards the west. Camden, who drew the Rollrich Stones about the end of the reign of Queen Elizabeth, represents the Five Knights as forming a kind of tent or pyramidal group somewhat similar to the form in which hop-poles are stacked. Our drawing shows the monument to have "given way" since then. Two stones are nearly flat, and two others have a serious "slant."

"The tallest Knight," says Beesley, "is ten eet ten inches in height." He conjectures the group to have been a dolmen, the capstone having disappeared for "reparations." The Rollrich Stones have certainly been a good deal disturbed, and Dr Stukeley tells a tale of a repentant Vandal who, having carried off one of the biggest stones to help make a bridge, saw a vision—probably of Sir John Lubbock and Mr Beresford Hope in attitudes of indignant reproof—and, being smitten with remorse, returned the stolen stone to its original group. About 400 yards due west of the circle there once stood a fine monolith, on a mound. It is shown in a plan of Rollrich of Mr Gough in the Bodleian Library, but even in Gough's time it was known to have been long thrown down. Excavations and diggings in the neighbourhood of Rollright have not resulted in any special discoveries. About a mile to the west was found a celt of smooth white flint, oval in form and with flattened sides, and in the neighbourhood of Adderbury, Druidical beads have been found.

Hoarstone, seven miles from Rollrich, is a group of stones, the remains of a ruined dolmen. Hawkstone, close by, is a simple monolith 7 feet 5 inches high.

The Five Knights are described by Professor Fergusson as standing well together, the tallest being 5 feet in height. He thinks the circle once had an entrance to the south. The other stones are rather over 4 feet in length, but, through the angle of erection being inclined, their actual height from the ground is somewhat less.

The stones which form the circle are irregularly spaced, but the system of their erection appears to have been by one group of five, several groups of three, and the remainder single stones. At a distance of 150 feet from the circle, and on the other side of the public road, stands a rather fine monolith, the height of which from the ground has been increased by its erection on a mound. The stone itself is nearly 10 feet high. Professor Fergusson remarks that the mound presents the appearance of having been constructed for the monument, although the absence of the customary ditch round the mound militates against that idea. The materials, however, may well have been taken from a pit which still exists hard by. The circle and the monolith are evidently of the same period, and probably of the same purpose, as a dolmen which stands at a distance of about a quarter of a mile from the circle. The roof or capstone is fallen. It measures 8 feet by 9, and is very thick. The supporters are

diverse in height, one being 10 feet, two others 8 and 7 feet respectively.

What was the purpose of these three Oxfordshire monuments? Professor Fergusson, at least, has an answer ready. They are memorials of a battle-field, probably of the conflict of Hock Norton. This battle was fought early in the tenth century between Rollo the Northman and Eadward the Saxon king. The defeat of the Saxons was complete, and the place, as Camden says, "was famous in old time for the woful slaughter of the English on that foughten field." This theory of course presumes the *Danes* or *Northmen* to have erected the monuments in question. Professor Fergusson attributes other monuments to the Celtic forces of Arthur, and others again to the Saxons; in fact, he seems to "stick at" nothing which makes for his fancy that the monuments dispersed over Western Europe are of post-Christian construction. The "orthodox" theory attributes the Rollright Stones to the Druids. Concerning this Fergusson's remarks run as follows :—

If it was a temple, it gives us a very low idea of the religious state of our ancestors, that for a district of from twenty to thirty miles radius they should have possessed only one single small enclosure surrounded by a low imperfect wall. It is also strange that, as in other instances, it should be situated on the highest and bleakest part of the surrounding country. It is, in fact, not only the unlikeliest form, but the most inconvenient site for a temple. It also gives us a very low idea of their civilization. The circle at Rollright is a sort of monument that the boys of any of our larger schools could set up in a week, supposing the stones to be found lying about at no great distance. The dolmen might require a little contrivance to get the capstone hoisted; but there is nothing which the villagers of the neighbourhood could not now complete in a few days, and certainly nothing that a victorious army of say even 1,000 men could not complete between sunrise and sunset on a summer's day.

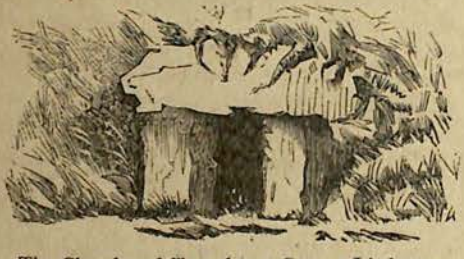
Professor Fergusson is a vigorous assailant, but let us see how much has really been demolished by this attack of his. In the first place, his evidence is all indirect: "It is likely" remains the most he can assert for his theory; "It is unlikely" is the worst he can say of the more usual belief. The isolated character of the temple gives us a low idea of its constructors! Really one would think Professor Fergusson was writing of thickly-populated, many-parished, nineteenth-century England. Britain was three parts swamp and forest 2,000 years ago, and a small sept may well have been the sole inhabitants of a very considerable tract of country. Besides this, the smallness of the temple may be explained in quite another way. It may have been erected in the very humblest and earliest times of Celtic immigration. It may thus date from many centuries before the Christian era. The exposed situation *does* strike us as singular, but if the Celts did select "the highest and bleakest parts" they were not alone in doing so. Almost all races have been in the habit of selecting high ground for their religious edifices, and, as regards the Druids, there are strong grounds for the belief that their cult had an *inner* association with wild heaths, barren moors, and storm-swept highlands. School boys might easily have erected the Rollright circle! Here we pass from the statement of the investigator to the statement of the partisan. And the villagers could easily do the work in a few days! Easily set up a circle of 4-feet stones. Hardly; but granted that much, it would be interesting to see them set about the "easy task" of erecting a dolmen of 7, 8, and 10 feet stones, and capping it with a massive roofstone of many tons weight. The monolith, too, might in its finding, moving, carrying, and erecting count of itself for no "easy task." The battle theory appears to us utterly untenable, not only on account of the historic lateness of the date, but from what we maintain to be the great unlikelihood of a victorious army of barbarians carefully putting up a tombstone to every fallen man of any note, the still greater improbability of a wandering invader like the Dane doing so; and, finally, from the standing witness of the dolmen, a complex structure of many stones within a short distance of the various monoliths. A horde of rude warriors working, as needs must be with the number of corpses after a battle, in haste, would hardly erect a succession of monoliths, and then construct the complex dolmen. Even had their chief fallen the great isolated obeliscal stone would be *his*, and the dolmen remain unaccounted for.

Geography often helps the solution of historical enigmas, and names are among the truest records of antiquity. What is the meaning of Rollrich? Rhol-drwyg, the *Whorl* or Circle of the *Druids*, is Dr Stukeley's derivation, but the

latter part of the word also suggests a philological affinity with Richborough, in Kent. The name of Banbury seems to be Bane-bury, the fortress of the disaster, an allusion to the disastrous defeat of King Eadward. About six miles N.E. of Banbury is a heath to this day known as Danes Moor, and here a battle was fought early in the tenth century. The Danes came from Northamptonshire, and they are reputed to have been told that should they come to see Hoarstone (seven miles S.S.E. of Rollrich) they would be lords of England. Hooknorton, the entrenched position of the Saxons, was stormed by the Danes. Hooknorton lies about midway between Rollrich and Bunbury. The Saxon defeat was very severe, but the battle seems to have checked the Danish advance. There is no proof that their army ever went to Rollrich. Why they should drag the bodies of the slain of Hooknorton five miles from the battle-field is difficult to say. One word more on Professor Fergusson, and we have done. The little legend of the Danes' wish to reach the mystic dolmen of Hoar, the Hoar-stone, is well known to local tradition. It bears the imprint of truth, it is too simple and unpretentious for invention. It embodies a most common idea of early warfare and invasion. It may fairly be admitted, and if admitted it shows a stone close to and precisely similar to those of Rollrich, to have been already old to tradition at the time when the Danes first penetrated into Oxfordshire.

THE CHAMBERED TUMULUS at Stoney Littleton, Wellow, Somersetshire.

THE monument of Stoney Littleton enjoys a special reputation as one of the few British remains of which the purpose is clearly discoverable. It is also of great interest as forming a distinct link between the burial customs of ancient Britain and the modes of sepulture existent among Eastern races. Stoney Littleton is a place of interment. Its form admits no doubt upon the subject, and the discovery of a perfect skeleton in a closely similar monument at Butcomb affords supplementary proof of the most convincing character. Stoney Littleton



The Chambered Tumulus at Stoney Littleton, Wellow, Somersetshire.

may be described as a covered dolmen. It differs from the sepulchres of the ancient Hebrews in that, while the Eastern burial vaults are recesses cut out of the rock, the Stoney Littleton monument is built into and under the earth, and is constructed with stones. It is, however, only such a monument as the ancient Hebrews might have erected had they been inhabiting a rockless country, or had they lacked time or ready appliances for cutting out the rock. It is virtually a cave artificially hollowed out of an earthy bank, and with an entrance formed of two upright stones supporting a horizontal capstone. It may possibly have had another stone, which was placed against the opening, such a stone as the Scriptural writers allude to as being "rolled away" from the Holy Sepulchre. The use of this species of resting place for the dead argues some civilization among the peoples resorting to it. Among Christians, however, the perpendicular vault or burial *under* the ground appears almost always to have been the practice, instead of the horizontal vault or interment in the side of the ground.

Stoney Littleton sepulchre was discovered towards the close of the eighteenth century. It is situate at Wellow, near Bath. It stands on the side of a sloping field called Round Hill Tining, about three-quarters of a mile to the S.W. of Wellow Church, and a short distance from Stoney Littleton House. It was thoroughly investigated by Sir R. C. Hoare in 1816, when an opening was made in the roof and the whole passage cleared of the rubbish which had accumulated during successive centuries. The monument was discovered to have sustained but little injury during the course of years. As to its actual state and appearance, we cannot find words of our own more closely descriptive of the monument than those of its original explorer, Sir R. C. Hoare :—

This singular burying place is of an oblong form, measuring 107 feet in length, 54 in breadth, and 13 in height; having somewhat the appearance of a ship keel upwards. The entrance of the tumulus faces the south-west; a large stone, upwards of 7 feet long and 3 feet 6 inches wide, formed the lintel, leaving an aperture beneath, about 4 feet high, which led to a cyst or chamber 6 feet long, 5 feet wide, and about the same height as width. A straight passage conducts from thence to another cyst, of nearly equal size, in the centre of the barrow. The length of this passage from the entrance is 47 feet 6 inches; there are also six smaller cysts or recesses facing each other, so as to form three transepts across the passage, and another at the extremity.

The walls and roof, as well as the passages, are constructed of large stones, some 6 feet in width and 4 feet in height, the uprights serving as supporters to the others laid across. There is no appearance of cement, or the marks of any tool having been used to fit the sides of the uprights to each other. Each chamber might have contained from three to four bodies.

The Rev. W. Lukis considers the similarity of construction, as shown in rude stone sepulchres in England, Ireland, Bretagne, &c., to afford something very like a proof of an identity of

race between the erectors of the different graves. Speaking of stone barrows generally, he says :—

Their side walls are formed of unhewn rocks of stone, set upright, and the interstices are filled with a dry walling to keep back the earth. Then roofs are composed of enormous and ponderous stones laid across and resting upon the side walling stones. Then covered ways or passages are also constructed after the same manner. The intention of the builders being to provide a secure and appropriate sepulchre, which would worthily represent a family's or people's affection and reverence for a deceased parent and relation or chieftain, the idea found expression in monuments of a like kind, the only difference being in the *present* form of the mound, which in a few instances is long; but this anomalous form is due to the way in which additions have been made to the earliest sepulchre.

Opinion differs widely as to the time of the construction of the Stoney Littleton monument. The Rev. W. Phelps attributes it to the very earliest British period, probably several centuries before the Christian era, while Professor Fergusson regards it as a post-Roman erection. The discovery in the neighbourhood of numerous Roman remains appears to impart some little show of reason to the latter view, but as a matter of fact it is impossible to fix the date of a monument of this character. For ourselves we believe it to have been erected by the Britons before their conversion to Christianity. More we cannot say. The first Celtic immigrants into Britain would probably settle along the southern coasts and only penetrate inland by degrees. Somersetshire, however, is a southern county, and not far from the Channel coast, so that it may have been one of the early districts of original British settlement. Between this period, probably eight centuries at least before the Christian era and the general spread of Christianity in the third century after Christ, any date that fancy may choose may be assigned to this monument.

Had the Ancient Monuments Bill been the law of the land half a century ago the country might have had preserved to it the important monument of Fairy's Toot, a sepulchre similar to that of Stoney Littleton, only of larger proportions. The Rev. T. Bere, rector of Butcomb, explored this monument in 1789, and found therein a perfect skeleton, together with heaps of human bones, in the different cysts of this great barrow. Early in the present century a lime-kiln was built on the spot, the whole barrow crumbled in, and the stones burnt into lime.

CADBURY CASTLE, South Cadbury, Somersetshire.

In one of the most fertile and picturesque parts of southern Somerset stands the venerable monument of Cadbury Castle. The more precise position of the castle is on the eastern side of South Cadbury parish church, and at the northern extremity of a range of high hills commanding an extensive prospect over Mendip and the Blackdown summits in Devonshire. The form of this ancient camp is irregular, as the Rev. John Collinson remarks ; it is neither entirely circular nor square, but somewhat between both, conforming to the shape of the hill. Part of it seems to have been hewn out of the solid rock, and is defended by four ditches, and within is a still higher entrenchment of a circular form, which was the citadel. This is called King Arthur's Palace, but the name, as applied to this "last line" of a camp, is calculated to lead to a quite erroneous notion of the space enclosed, even if it tempted to no more glaring archæological mistake. The rampart consists of a stone foundation, earth covered ; the solitary entrance is to the east, and is covered by several ditches. The whole area is upwards of 30 acres. Within the camp have at various times been discovered an immense variety of relics, including fragments of tesselated pavements, hypocausts, pateras, urns, and fibulæ. The coins found have been chiefly of Antoninus and Faustina. Dr Stukeley states that within "King Arthur's Palace" were found remnants of arches, door-jambs, bolts, grindstones, and a great quantity of loose round pebble stones quite different from any elsewhere to be met with in Somersetshire. Dr Stukeley premises that these pebbles were brought to Cadbury as sling and bow ammunition. Leland says a silver horse-shoe was once found at Cadbury. Selden contents himself with the remark that Cadbury was full of ruins and old buildings. As regards the origin of the structure, Leland, after stating that the camp seemed to him to be a miracle alike of nature and of art, attributes it to King Arthur's warriors, and regards it as the site of his eleventh battle with the Saxons Nennius remarks "Undecimum fuit bellum in monte qui dicitur AGNED-CATH-REGENION quem nos CATH-HEGION appellamus." Thus Leland does not do much more than affirm the statement of Nennius. The position is favourable for military purposes, and King Arthur may have fought a battle at Cadbury, but the Roman antiquities conclusively show the original erection to have been much more remote than the times of King Arthur. Drayton speaks of Cadbury as "Arthur's ancient seat."

The following interesting account of Cadbury Castle is from the pen of the Rev. W. Phelps :—

This camp, evidently a Belgic-British work, stands on the summit of a conical hill detached from the Carton ridge a quarter of a mile on the west of the village of South Cadbury. The north-west and south sides of the hill are extremely steep ; on the east the escarpment is a more gradual slope, and the approach from this point is not difficult following a lane from the village passing near the church. The vallum partakes of the form of outline of the summit of the hill, and consists of an inner agger and ditch below. On the south side the escarpment is furrowed into a series of zigzag terraces on inclined planes, so constructed that the attacked party though he retreated from his assailants could still make a desperate resistance. The western, northern, and eastern sides have been planted, and the plantations conceal the works from view. On the south it is open, and displays the nature of the defences in a conspicuous manner. The hill is composed of a dark orange-coloured oolite or freestone, and the ramparts have been in some places excavated from the rock. The area contains more than thirty acres and slopes towards the north and south. The chief entrance is from the east, with a smaller one on the south-west through the fosse, which is here very deep, and by a slight curve in the agger is completely defended by it. This camp must have been nearly impregnable before the introduction of artillery, and was occupied first by the Belgic-Britons, next by the Romans, and probably by the Saxons.

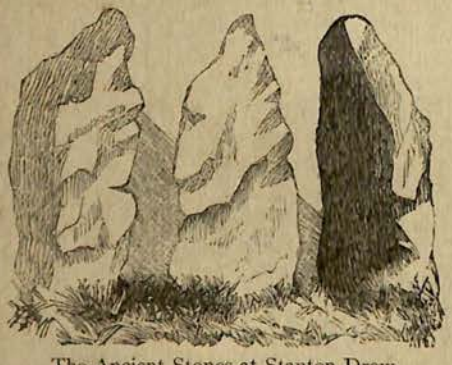
The name of *Cadbury* appears to be a

hybrid word, the first syllable Cad, or *Cath*, being British, signifying war or battle, the last syllable being the familiar Saxon bury or *burig*, a camp or fortified eminence. The name of *Camalet*, by which Cadbury Castle is also known, appears to be a purely Celtic word. An adjacent village is known as Camel or Camal, and the Breton place-name of *Camaret* is probably the same word. The name of *Cathhegion*, given by Nennius to Cadbury, would suggest a purely Celtic derivation for *that* name, but the *bury* seems to us too common a termination and too distinct in its applicability to be ignored in the interests of philological purity.

Somersetshire is a county abounding in ancient monuments, some of them being of great interest and in good preservation. (See Appendix E.)

THE ANCIENT STONES at Stanton Drew, Stanton Drew, Somersetshire.

SEVEN miles south of Bristol, near the banks of the little river Chew, and on two plateaux of rising ground, stand a number of large stones forming three fairly well-defined circles and two irregular groups: the one in the rough form of a line connecting the circle nearest the stream with the largest and hindmost of the three circles; the other taking a trapezoid shape, consisting of seven stones, and situate close to the small circle near the stream, and a few yards to the south-east. These circles and groups of stones have been for many centuries the principal feature of the district. They probably



The Ancient Stones at Stanton Drew.

existed before any village; and when the spot became a "local habitation," and required a name, the appellation it received was that of Stanton Drew—stein-ton Drew, or the Druids' town of stone. Here the name of the monument carries us back beyond Danish and Saxon times. The Arthurian tradition has no connection herewith, but we find in the local title of the place a memento of that ancient pagan priesthood whose authority among the Britons was so strange and so important, whose rites among the sombre oak forests gave them their name, and who in those rites themselves symbolized a religion so secret or so spiritual that the present age knows neither the names of their deities, the forms of their sacrifices, or the form of their creed. Just as in Oxfordshire we have seen the Danes pressing on towards the traditional and mystic Hoar-stone, so now, in the county of Somerset, we see the rude Teutonic settlers making their home in the neighbourhood of a then venerable erection, and giving to their village a name recalling an ancient legend and a former race. In each instance we see the early Teutonic peoples themselves bearing witness to the fact that the rude stone monuments were standing before their time. In this Somersetshire case we have a name not only Celtic, but Celtic and Pagan, pre-Christian and pre-Arthurian. Roll-rich and Rhol-Drwyg are words whose philological connection may be challenged, but that the Drew of the Stone Town is the same as the word Druid, will hardly be questioned by the most bigoted believer in the post-Christian construction of British dolmens and stone circles.

The stone circles of Stanton Drew are all within sight of each other; and the country being open, with only a few trees, a good view of the various groups may be obtained from the top of the little square tower of Stanton Drew church. The smallest of the three circles is situated closest to the river, and at the greatest distance from the church. It is situated on a little height above the Chew, at a distance of about 300 feet therefrom. It is 96 feet in diameter, and forms with its nine principal stones a fairly regular and well-defined circle. About 150 feet from this circle, and between the river and the church, about 700 or 800 feet from the edifice, to the east, stands the chief circle, which measures 345 feet from east to west, and 378 feet from north to south, and is one of the finest circular or elliptical groupings of stones, not in England only but in the whole world. Of this circle there are fourteen large stones. From the ground where we have just been standing rises a small conical hill, on the summit of which, at a distance of 450 feet from the greater circle, stands the third of the three stone circles. This last group consists of ten stones. Much nearer to the church, to the S.E. of which this last circle is situate, stands the Stanton Drew Cove or Kingstone. The

Kingstone is distant 470 feet from the third circle, the diameter of which is from 120 to 130 feet. The Rev. W. Phelps, speaking of Stanton Drew, says :—

These remains stand in a large field, a little to the north-east of the church, and consist of one circle of unwrought stones and two lesser circles, not immediately connected with each other. These huge masses were supposed to have been brought from East Harptree, near the Mendip Hills, where stones of a similar quality (a shelly chert or conglomerate of calcareo-magnesian limestone) are to be found, but upon a more accurate examination of the strata of the vicinity it seems they were raised near the spot on which they stand from a stratum about 6 feet under the surface. The largest and smallest circle stand in a field called Stone Close. The largest enclosure assumes the form of an oval. Fourteen stones are now visible; five stand in their original position, and eleven (?) are buried under the surface; their situation is to be seen in dry summers by the russet appearance of the grass growing over them.

The irregular gaps between the stones lead us to infer that there were once at least twice as many stones as there are now at Stanton Drew, and that the Ancient Monuments Bill will only preserve us one-half of what a similar measure if passed in the Elizabethan era might probably have secured. From the past judge of the future. The original number of stones was thirty-two, according to Musgrave, but the Rev. W. Phelps says thirty, stating, with considerable boldness of deduction, "As the Druids were astronomers and well acquainted with the annual and diurnal motions of the heavenly bodies, it is more than probable their number was thirty, corresponding with the number of days in the calendar month. By increasing the distances between those which are left standing, and comparing them with the whole circumference, thirty would complete the circle." In the "Monumenta Antiqua" we read that within the circle is contained a great altar stone, as at Stonehenge, placed towards the east. This stone, however, seems now to have disappeared. The Rev. W. Phelps, not content with the monthly significance assigned to the circle, finds reason for believing the stones to have been erected at fixed angles for observations of the heavens :—

There are stones cautiously placed nearly on each side of the meridian, two at the one end for an observer's index and two at the other, as if designed for leading sights to direct to certain points in the heavens equally distant, a little to the east and wes of the south; and in like manner two to the east and one on the west side for an index, as if to observe the rising of certain stars and planets.

The stones vary much in size. The largest is 9 feet high and 22 feet round. Mr Phelps supposes the circle to have had its entrance to the east, and he regards the irregular group of five stones lying on that side of the circle as the remains of a regular approach. The irregular group adjoining the smallest circle is similarly regarded by him. He states that the stones of this smallest circle bear the marks of having been wrought, but we regard this as an erroneous conception. The marks that the reverend investigator perceived seem to us to be simply the marks of weather. The Kingstone or Cove, which forms the subject of our engraving consists in reality of three large stones standing very near each other, and only wanting a capstone to form a fine dolmen. Whether a capstone ever existed, however, it is impossible to ascertain. The uprights are not flat at top, but that counts for very little, as a great number of dolmens consist of capstones balanced on quite sharply-pointed uprights. The space enclosed by the cove is 80 feet, being an oblong square of about 10 feet by 8 feet. Mr Phelps calls it the Druids' Tribunal, but for all the proof he adduces he might have called it with equal reason the Druids' Confessional. After this reverend gentleman's recondite reasonings, deductions, and opinions, it is quite refreshing to turn to Professor Fergusson's view of the subject, and find that antiquarian heresiarch affirming the whole place of Stanton Drew to be the scene of an Arthurian battle, and the burial-place of the Saxon and British dead. Professor Fergusson's vigorous pursuit of the battle-field theory is highly amusing. At Rollright we stood upon the field of a Danish victory won *circiter* 913 over the Saxons. The stone circle in Oxfordshire was erected by pagans of a Teutonic race. At Stanton Drew we stand on a scene of a British triumph, won early in the sixth century, over the Saxons. The stone circles here are the construction of British warriors, of Christians and of Celts. The lapse of several centuries, the change of religion, the difference of tribe and nation and race, are none of them of any account, and the Danish heathen Rollo has the

same fancy for turning a battle-field into an elaborate cemetery of symmetrical circles which characterized, four centuries before, the British Christian Arthur! How the name of Stanton *Drew* came to be given to these Somersetshire circles Professor Fergusson does not condescend to explain. The Druids were a heathen priesthood, and could have had nothing to do with the battles of the Christian King Arthur. The opinion of Dr. Stukeley and of Sir R. C. Hoare is that Stanton Drew is a serpentine or dracontian temple, and the Rev. W. Phelps is encouraged by the tradition of S. Keyna to say "there is a very strong presumptive proof that Stanton Drew was a Dracontium," a temple of immense length and in the form of a serpent. In relation to this hypothesis it has been asked, to which part of a stone serpent half a mile or more in length were prayers to be addressed. To its head, to its centre, or to its tail? But, putting jesting aside, it will suffice to say that, except in the case of a Christian cross, religious history knows no temple erected in the form of the god worshipped therein, nor even in the form of the god's special emblem, and that the form of a serpent stretching over hill and dale, round corners and over streams, would be quite undiscoverable save from a balloon. The serpentine appearance on a map is easily traced; in fact, common maps such as the daily journals in war times present to us appear little more than a conglomeration of serpents. The Ancient Britons, however, neither using maps nor knowing of balloons, would simply have failed to comprehend their priests' intention. The legend of S. Keyna runs as follows:—

About a century before the reign of King Arthur, the holy virgin Keyna, wishing to establish a home or convent in that part of the country, besought the local chief or prince to give her enough land for the erection of a religious abode, with which request the prince complied. The land which the prince had to give, however, was infested with a great multitude of venomous serpents, concerning which he warned S. Keyna. The holy virgin accordingly prayed for the removal of the pest, and the prayer was miraculously granted, all the serpents being turned in one night into stones.

The home of S. Keyna is now the village of Keynsham.

This legend appears to us a testimony to the antiquity of Stanton Drew, but we cannot regard it as warranting in any degree the extraordinary fancy of Dr Stukeley. The legend of S. Keyna regarding the serpents is evidently made to tally with the remarkable number of stones. Be it noted that not one dragon or mighty "worm" was it that S. Keyna overcame, but a multiplicity of serpents.

There is another legend, to the effect that, as a woman was going along to be married, she and all her attendants were at once converted into stones, and that it is an impiety to attempt reckoning their number. To the present day the Stanton Drew monuments are locally spoken of as "The Wedding."

The district in which these famous stone circles stand is by no means bare, bleak, and desolate, but forms part of well-wooded, prosperous, and cultivated country. The strong red loam of the soil supports a rich pasturage, which is more suited to the damp warm air of the district than arable cultivation. The principal tree is the elm, and the fine orchards of the locality will not escape the traveller's notice.

STANTON DREW.

THE following poetic account of the origin of Stanton Drew is from the pen of a local inhabitant well acquainted with all the circumstances which tradition assigns to the wicked wedding. The legend points to the continuance of pagan ceremonies in a Christian era, and may be considered as making for the view that Stanton Drew was one of the latest erections of the ancient British race.

THE PETRIFIED WEDDING.

'Twas on a morning fair and bright
As ever yet blessed human sight—
A Sabbath May day morn, when earth
Looks fresh as at her virgin birth—
Our old church bells sent forth a sound
That roused the neighbouring hamlets round,
For well you know a marriage peal
Will drooping Sorrow's eye unseal;
While hearts that never knew a sigh,
And eyes whose lids are ever dry,
Ope' but to greet, or heave to bless
The candidates for happiness.
No wonder, then, that Stanton Drew
Sent forth her children not a few,
For time is different now and then,
Where we named one they reckoned ten.
So young and old, and rich and poor,
Came trooping round the old church door,
And wondering ask'd, impatiently—
For whom the merry peal might be?
Yet none made answer, save they knew
They might not be of Stanton Drew.

. . . . . .

Hark! creaking opes the cumbrous door,
Loud grating on the marble floor;
And every eye is fixed to see
Who these rude revellers may be.
Then 'twas that expectation took
Astonishment's bewildered look,
For how might reason justly pair
Black Sin with those bright creatures there?
First, fifteen smiling maidens came,
Their age alike, their looks the same;
Each with a basket in her hand,
Snow-white the dresses of the band;
Their number showed what some would hide,
The summers of the wedding bride.
In threes they came, in threes they passed,
Sweet singing, as their flowers they cast,
A song to Venus—Queen of Love,
Instead of hymns to God above.
Next came the bridegroom and his bride,
All beauty, loveliness, and pride.
In green and gold the youth was dressed,
A sword his knightly rank confessed.
Lock'd arm in arm, with stately stride,
He led his fair and lovely bride.
His lovely bride! O words are weak
That matchless maiden's charms to speak!
Her look, her air, her shape, her mien,
Were all we fancy beauty's Queen
Possest when she, as poets sung,
From ocean's foam to being sprung,
And stood, to human sight confest,
A goddess as a woman dressed.
Clad in a robe of purest white,
Her beauty took the ravished sight;
So bright, so spotless, was the show,
You might esteem it woven snow;
And yet so soft, so thin, and clear,
As is the summer noontide air.
Next came six maidens, two and two,
All fair and comely to the view.
They left the church, they left the road,
They left wherever men abode;
And as across the fields they went
Uprose afresh their merriment.
They came beneath a spreading tree,
To them a welcome canopy;
And there they sung in jocund strains
A song tradition still retains.
Then on their way delighted went
With jest, and laugh, and merriment.
Not far they passed when they espied
A fiddler by the pathway side—
A drunken knave unknown to few,
That lived in honest Stanton Drew.
"A dance, a dance!" the bridegroom cried—
"A dance, a dance!" exclaimed the bride—
"A dance, a dance!" the maidens all
Did in one voice together call.
The word had magic in its sound,
Uprose the fiddler with a bound,
Amazed, and yet right glad, to see
So fair and bright a company.
"What do you choose, good Sir?" said he,
"There's scarce a tune unknown to me;
But name your choice and I will play,
E'en though it be the Sabbath day."

There is a tune," the bridegroom cried,
Which some may fear and others chide ;
We call it "Dian's dear delight,"
Since best it suits the moony night,
But others, knave, and thou as well,
Ascribe it to the Prince of hell.
Be this thy task, and thou shalt win
Our gold ; so instantly begin."
The maidens formed a circle wide,
Each with her basket by her side ;
The bride and bridegroom, hand in hand,
Within that joyous circle stand ;
The bridesmaids fair with myrtles crowned,
Their bosoms bare, their zones unbound,
Stand tiptoe, three on either side,
Beside the bridegroom and the bride.
The fiddler touched his instrument,
And on and on the dancers went,
With graceful step and blithesome spring
They make the circuit of the ring ;
Twice round the ring they circling passed,
And now prepare they for the last.
"A merrier note !" the bridegroom cries,
"A merrier note !" the bride replies,
"A merrier note !" the maidens all
In one loud voice together call.
The fiddler bows, his hand is on—
There was a note, but lo ! tis gone ;
The dance that was afresh begun
Is over ere the dance is done.
The bridegroom as he clasped his bride—
The tiptoed maids on either side—
The fiddler as his bow he sent
Across the sounding instrument—
The circling ring that seemed to fly
Light as the clouds across the sky—
All, all, no sign, no warning given,
By outraged earth, or angry heaven ;
Smote by stern vengeance, dread and dire
Whose motion was as flashing fire ;
Without a sigh, without a groan,
Stood still and stiffened into stone.
There are who may this tale esteem
As some crazed poet's idle dream.
Yet 'tis not so, I only tell
What once, Tradition says, befell
In ages past. But, false or true,
The stones remain in Stanton Drew.

CÆSAR'S CAMP, Wimbledon, Surrey.

HITHERTO our wanderings have been through fertile corn-fields or over barren heaths, across chalky downs or by sequestered mountain lakes. Remnants of British antiquities have been found in almost every county, and rude stone monuments have been met with in Kent as in Somersetshire or Cumberland. In all these cases, however, we have had to search for the monuments in the country. This Cæsar's Camp for the first time brings us to town; for town Wimbledon must now be called. The scheduling of this relic of the past may perhaps be not unfairly, if somewhat illogically, described as an act of justifiable favouritism. The monument is not of itself a very important one. There are British monuments unscheduled which have been better preserved, and of which the remains are more easily traceable. But there is no ancient British monument so near to London as Cæsar's Camp, Wimbledon, and it was surely a praiseworthy thought that decided on preserving a monument within easy walking distance of St. Paul's. The title Cæsar's Camp is, we fear, somewhat of a misnomer. That the remains on Wimbledon Common are the remains of a camp is pretty clear; that this camp was *not* Cæsar's, or of Cæsar's construction, is, we imagine, at least as plain. The most that can be said is that Cæsar may have attacked the Britons in a camp at Wimbledon, and may have succeeded in dislodging them therefrom. The second invasion of Julius Cæsar brought him to the Thames, on the southern side, somewhere between the present site of Greenwich and Sunbury. Along the southern bank search was made for a ford, which finally being found—at what precise spot it is impossible to say—the Roman army passed northward into the territory of the Trinobantes. Before this passage was effected very serious fighting with the Britons had occurred, and it is by some conjectured that the chief field of battle was Wimbledon, and the defender of the camp Cassivelaunus. The camp at Wimbledon is thus connected with an interesting episode in the history of the island. The camp's actual situation is on the south-western side of Wimbledon Common, and a little to the south of a spring and very small rivulet on the Common. In shape it may be described as a blunted oblong, with the north side rather flat and straight, the south side a fairly good curve. It is about half as long again from east to west as from north to south. The camp has a double vallum, but lacks an outer foss. The outer vallum is on lower ground than the inner vallum, and in height and construction was less than the inner vallum. This system of construction we have seen in use at White Horse Hill. The object was either to allow a second line of defenders to cast darts, stones, and arrows at the assailants while the first line were also engaged, or it was to give the defenders a double chance of making a stand under cover, and to train them to fall back from one line to another fighting.

In reference to Wimbledon, Camden says:—"Wibbandune, now commonly called Wimbledon, stands on the Wandle, where, when long prosperity had produced civil wars among the Saxons after their wars with the Britons were ended, Ethelbert, King of Kent, first sounded the alarm against his countrymen; but Ceanlin, King of the East Saxons, fortunately defeated him here with great slaughter, having slain his generals Oslac and Cneben, from which last, probably, the fortification seen here was called Bensbury, for Cnebensbury.

Richard Gough, in a note on Camden, says:—"Dr Talmon will not allow Bensbury Camp, or, as the common people call it, *The Rounds*, at Wimbledon to have had the use Camden assigns to it, nor can he satisfy himself of its Romaneity."

On Wimbledon Common there once stood the remains of several huts—very ancient—and several tumuli are recorded as having been in existence there. The "Nænia Britannica" records that there once stood near Wimbledon Common as many as twenty-three British barrows.

MAYBOROUGH, near Penrith, Barton, Westmoreland.

ARTHUR'S ROUND TABLE, near Penrith, Barton, Westmoreland.

THE monuments now claiming our notice are instances of that circular grouping of stones and trenches which appears to have been the most common form adopted by the Britons for arranging their sepulchres or their temples, or whatever we suppose the stone circles to have been. Arthur's Round Table is of considerable dimensions, and the name scarcely accords even with the tradition prevailing on the subject. There are very many authorities holding this circle to have been a tilting ground, but the idea of the spot having been a scene of council or of banqueting never seems to have had any prevalence. Mayborough is a grassy amphitheatre, where tree-covered mounds enclose a level meadow. In the midst of the meadow stands a splendid monolith of considerable height and great bulk. Around this stone were once grouped a circle of smaller stones, approached—so it is believed—by a stone avenue. It is a theory—and one for which strong reasons can be adduced—that all regular stone circles were approached through stone avenues. An analogy to certain Egyptian temples with avenues of approach guarded by stone sphinxes is suggested. The site chosen for Mayborough stone circle almost compels the belief that this spot was chosen for spectacular purposes. If for sepulture, then for interment accompanied by a high religious ritual. If for worship, then for service, probably beginning with a procession, and conducted by priests for and before the people. Personally, we hold to the idea that worship of the Great Dead, an almost universal early Aryan custom and cult, was the cause of the erection, and reason for the choice of site.

Mr C. Dymond has recently remarked on the subject of these præhistoric enclosures and circles, that the recognized means of entering must have been by the avenues, of which traces have been found in almost every case, and that hence processional services were a common feature of these enclosures' use :—

> Whether these were connected with religious, political, judicial, or sepulchral objects, or with all of them, we know far too little of the customs of our remote ancestors to decide. Suffice it for the present then to say that, for anything we know to the contrary, some of these structures may have been temples primarily, courts of judicature secondarily, sometimes memorial buildings thirdly, and thus consecrated, the great may have sought to take their last sleep around, and even within, their pale, as in later times the remains of the departed came to be laid in the churchyard, and in special instances within the walls of the building itself.

The idea of the processional use at the enclosures appears to us sound enough, but the construction of a temple first, and its subsequent metamorphoses into a judgment hall, a pantheon, and a burial ground is quite whimsical. Of the Roman basilicas, some were first courts of justice, and then Christian temples, but even this is a very exceptional case. The conversion of a religious fane to secular uses in early times is of all things the most improbable, unless indeed we have reason to assume a gradual extinction of religion among the people in question. If, however, these enclosures are Druidical, and the Druids were both priests and judges, there may indeed have been a double use.

Between Carleton Hall and Yanwath Hall, on the river Lowther, but nearer to the former

than to the latter seat, is situated the monument of Mayborough. Being on the south side of the river Lowther, it is scheduled as a Westmoreland monument, but it belongs to the group or set of British remains of which Long Meg, in Cumberland, is the principal. At a distance of about 200 yards from a small bridge over the Lowther, and a little off the roadside, we shall find the "Round Table," of which Camden observes :—

It is a large round entrenchment, with a plain piece of ground in the middle and a passage into it on the other side; it goes by the name of Arthur's Round Table, and it is possible enough it might be a jousting place. However, that it was never designed for a place of strength appears from the trenches being on the inside. Near this is another great fort of stones heaped up in form of a horseshoe and opening towards it; called by some King Arthur's Castle, and by others Maybrough.

Camden goes on to say that Mayborough and the Round Table are, in his opinion, no British monuments of the time of Arthur, but rather records of a treaty made A.D. 926 between the Saxon King Athelstan and the Celtic monarchs, Constantine of Scotland and Howel of Cumberland and Strathclyde. To establish this Camden quotes Simeon of Durham, who records that the Celtic sovereigns, finding they could not make head against Athelstan and desiring peace of him, met together on the fourth of the ides of July (17th July) in the place which is called *Eamotum*, and entered into a league that was confirmed by an oath. Camden says that *Mag* in old Cumbrian signified an ally, and so considers *Mayborough* as the place of the alliance.

Pennant describes King Arthur's Round Table as consisting of a high dyke of earth and a deep fosse within, surrounding an area 87 feet in diameter. There are two entrances opposite to each other, which intercept the ditch, in those parts filled to a level with the middle. Pennant appears to favour the idea of a jousting place, and he thinks the champions may have entered at the opposite openings. Mr Hutchinson seems to concur in this view. The trench of Arthur's Round Table is nearly 10 paces wide. It is banked up as for a theatre, and the area within the ditch is about 55 paces across.

Mayborough, says Mr Hutchinson, lies about half a mile to the west of Arthur's Table, and consists of an eminence which rises gradually from the plain for about 140 paces, forming the lower section of a regular cone. The ascent is everywhere covered with wood, and the remains of timber trees of great size appear on every side. The summit of the hill is fenced round, save only an opening or entrance 12 paces in width, to the east. The fence is singular, being composed of an immense quantity of loose pebble stones and flints, which, perhaps, were gathered from the river. No kind of mortar appears to have been used in this work. The stones lie uncemented, piled up to a ridge, near 20 paces wide at the base, and in height about 12 feet from the interior plain. Here and there time has scattered a few trees and shrubs over the pebbles, but in other places they are loose and naked, both on the inside and outside of the fence. The space within consists of a fine plain of meadow ground, exactly circular, one hundred paces across, inclining a little to the westward from the centre; a large column of unhewn stone is standing erect, placed with the smaller end in the earth. An ash tree grows at the bottom of the stone, which is rather over 22 feet round and somewhat over 11 feet high. An opinion was once expressed that Mayborough formed a Roman arena, and that the large stone was erected to enable the victims of the show to dodge pursuing beasts. This notion, as Mr Hutchinson very truly says, "is in no wise to be credited." The monolith in reality was one of four stones, probably a counterpart to the cove at Stanton Drew. The other three have been long since blasted to clear the ground. Mr Hutchinson believes Mayborough to have been a temple of religious education. "Here pupils received their documents in the mysteries of religion."

A descriptive account transmitted to us runs as follows :—

At Eamont Bridge is a small village of some two hundred inhabitants. The name is an appropriate one for a Westmoreland hamlet, signifying as it does Mountain-water. The derivation is Saxon, not Celtic, and would seem to show that the Saxons penetrated to the Western fastnesses, or at least to parts of the North-west, at a quite early period of English history, for the creation of names such as Eamont soon came to be lost. Mayborough stands to the south of this village. It originally consisted of a stone circle and mound rampart, but can now only be described as the *débris* of an old fortification, partly

overgrown by wood and grass. The general shape of the ancient erection must have been that of a theatre or horseshoe. The entrance was to the east, and opens into an area 264 feet in diameter. About the middle of the old rampart stands a stone nearly 10 feet in height; within historical times there were several others. From this monument many stones were taken during the civil wars of the Roses, in order that the larger blocks might be removed and employed in the reparation of Penrith Castle. To the south-east of the village, on the left-hand side of the Penrith road, is Arthur's Round Table. It is a round trench, with entrances to the north and south. The diameter of the circle within the ring is about 120 feet.

Professor Fergusson supplies some interesting particulars concerning Mayborough. The vallum or enclosure was found by him to be composed of small waterworn stones taken from the beds of the Eamont or Eden rivers. They are wonderfully uniform in size, and just about what any man could carry without inconvenience. The enclosure mound is now so mixed that it is extremely difficult to guess what were its dimensions. It may have been 15 feet to 20 feet high, and twice that in breadth at its base. Professor Fergusson estimates the diameter of the central ground at 320 to 340 feet, which considerably exceeds Pennant's measurement. Almost, but not quite, in the centre stands a fine monolith, the bulk of which is more than twice that of Long Meg.

At the gap or entrance of the vallum there once stood two pairs of stones, which may have been the commencement of an avenue. It is some generations since these stones were taken under the good intentions of the Paving Commissioners of—Penrith.

Fergusson adds no very noteworthy details of Arthur's Round Table, save that it is only 110 yards from Mayborough. This is another divergence from Pennant.

Whilst among the hills and streams of Westmoreland we would plead for the admission within the guarded fold of the scheduled monuments of two other relics of antiquity. Their value may not be so great as that of some other monuments, but they are not without importance either in themselves or when considered in connection with the scheduled stone groups of the district. They are situate on what may almost be called waste land, and the cost of their completed and freehold acquisition would probably be quite inconsiderable. The first of these monuments is that of Crosby Ravensworth, the second that of Maiden Castle, Soulby Fell, Ullswater.

At Crosby Ravensworth an attempt was recently made by a road contractor to break up the stones for highway reparation, but the Rev. G. F. Weston's prompt interposition saved the monument when one-third destroyed. The circle is thus described by Mr Soden Smith :—

It stands on the south-west slope of a hill, at an elevation of about 1,000 feet above the sea level, on a wild, rocky moor or sheep walk. The foundation is limestone, which crops up in many places through the meagre covering of shallow soil. Above this, higher on the hill, appears a narrow stratum of yellowish sandstone, and the stones composing the circles are all of this stone. The stones have all fallen or been thrown down, but do not appear to be much displaced. They are generally not more than 2 feet 6 inches in length, unhewn, and quite irregular in form] There appear to have been three concentric circles, the outer about 60 feet in diameter, the inner about 30 feet. The stones have stood close together, and it is difficult now to discriminate between those composing the various circles, or to state precisely what was the original number of the whole. Perhaps about 150 of the larger-sized stones have been employed in the structure of the concentric circles. A line of fallen stones stretches away from the edge of the outer circle up the hill, in a N.N.E. direction, for a distance of 112 yards, and now terminates in a large flat piece of sandstone of irregularly angular form, 6 feet long by 4 feet 7 inches at the larger end, and 2 feet 10 inches at the smaller. This line of stones appears to have been originally composed of a double row, standing up like those composing the circles, and thus they would have defined or edged a long narrow path perhaps 3 or 4 feet wide leading to the circle. There are some smaller stone circles in the same neighbourhood. The ancient monument at Soulby Fell, overlooking the lower reach of Ullswater, is also of interest to the historian and the antiquary.

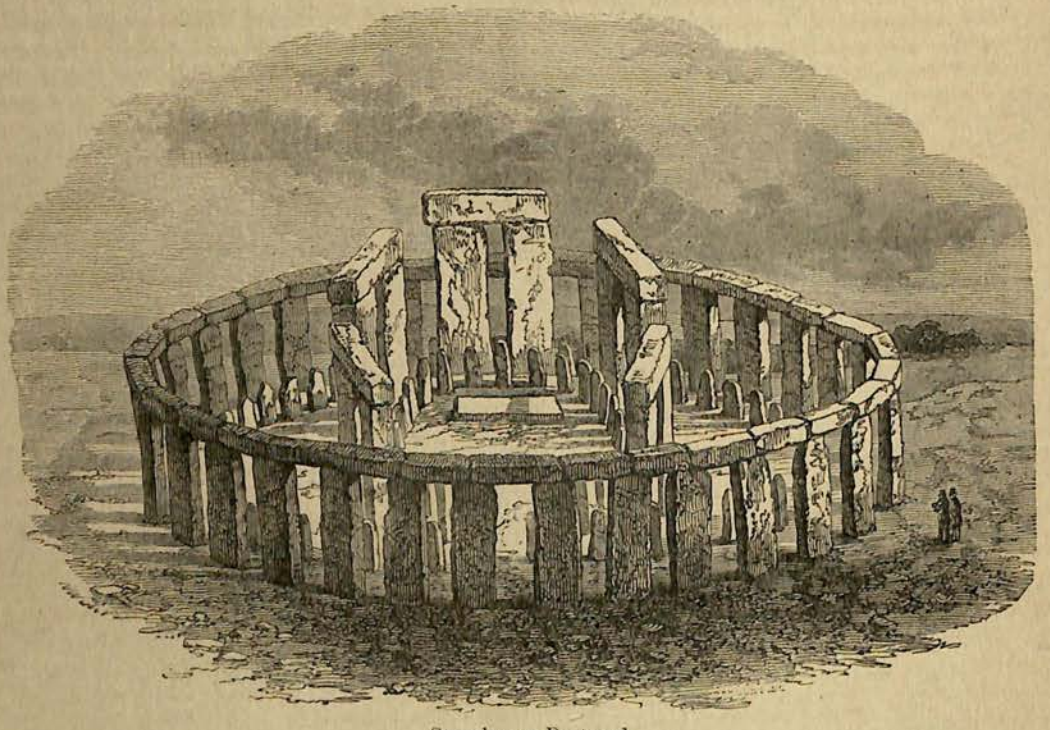
It is thus described in a recent article by Dr Taylor, of Penrith :—

On the spur of the hill exists the remains of a fortification which is popularly known under the name of Maiden Castle. The designation of maiden has possibly arisen from a corruption by the Saxons of the Celtic word *maen*, *mên*, a stone, into their own word *maiden* (cf. *Mayborough*, *Maidstone*); thus there is a stone circle in Cornwall called *The Nine Maidens*, and another *The Dance Maine*, and a large sepulchral chamber in Orkney called *The May's Home*. In

the same manner may our grand monument of *Long Meg and Her Daughters* have derived its curious title from the long maen stone, the towering colossus within this megalithic circle.

The work of Maiden Castle consists of an entrenchment and an outer and inner bank; it is circular in form; the diameter of the enclosed ground is 246 feet, hence its area would be rather more than an acre. The fosse is here well defined along the southern and eastern border, its width there is about 18 feet. The southern and eastern portions of the circumference of the inner enclosure up to a few years ago were bounded with blocks of stone, like the first course of a modern dyke. *These have now been all carted away for building purposes.*

The stone cairn at Dunmail Raise, between Grasmere and Thirlmere, on the borders of Westmoreland and Cumberland, commemorates a battle in which the British Prince of Cumberland was defeated and killed. It is not impossible that some of the stone circles and mound-ramparts of the district may have been constructed for purposes of memorial or defence during this old Saxo-Celtic war.



Stonehenge Restored.

THE GROUP OF STONES known as STONEHENGE, Amesbury, Wiltshire.

THROUGHOUT the world, in many different and differing countries, the traveller will come upon some isolated monument, some gigantic memorial of the past, which stands a perpetual rebuke to the self-conceit of later ages, and opposes the stubbornness of fact to theories that the past was the age of pigmies, the present the age of a gigantic race. England possesses many impressive monuments and noble buildings, but no monument more noble in its original conception, more impressive even in its broken and fallen state, than "the group of stones known as Stonehenge, situate near the village of Amesbury in the county of Wilts." It has already stood at least fifteen centuries. Only in one way can this priceless memorial be lost to us, and that is, through the criminal carelessness of our governing bodies, the insensate vandalism of our own people. Unhappily, the past shows us that the safety of our ancient monuments can be trusted neither to the energy of local authorities nor to the good sense of the people themselves. One sentinel will sleep on his post though the watchmen of a hundred nights have been wakeful. One madman will burn down the temple of Ephesus though a whole nation is proud that it should stand. Thus monuments that the country wishes to preserve must be placed under commissioners who will make of their care a labour of love, whose power of protection will be absolute, and whose guardianship will be made effica-

cious by prohibiting the monuments to be touched without the commissioners' assent.

Wiltshire is *the* county of monuments and Stonehenge is *the* monument of Wiltshire. Its megalithic fragments have been the wonder of many ages. If the cathedral in Salisbury city might have been the work of angels and of saints uniting to set forth their love and worship of the Christian's God, the monument on Salisbury Plain might have been the construction of the ancient Titans, combined to commemorate the glory of their own strength, and to set forth by rocks the secret of the eternal circle of Fate. Whatever may be the case with other monuments, Stonehenge seems from its very form to have been a temple. It evidently was constructed with method on a regular plan. The outer form of the monument appears to have been that of an almost perfect circle. Thirty great stones would seem to have composed this circle, the number probably being an astronomical symbol of the days of the month. Within the circle stood a great horse-shoe group of stones, probably five trilithons or groups shaped like the Greek letter Π. Within this great horse-shoe and close to the trilithic stones was placed a smaller horse-shoe of single stones. In the centre of the two horse-shoes and rather towards the head lay a flat altar-like stone of great size. The probable configuration of the whole in its original state is shown in the engraving which heads our article.

For a particular description of Stonehenge the difficulty is not to write or to find an account, but to choose from among many writings one that is at the same time clear, practical, and accurate.

For a description which seems to us to unite these qualities we are indebted to the well-known antiquary, Mr Thomas Wright.

Leaving Salisbury by its northern suburb we proceed along the high road to Devizes. Rich corn fields border the road on each side, and as we advance, we leave to the right beautiful and constantly changing views of the valley below, with the bold fortifications of Old Sarum forming a very prominent object in the landscape. At a distance of about three miles the hedgerows cease, and we soon find ourselves upon an open and rather elevated down, covered with fine, soft grass, which stretches out in the distance before us. We are now on Salisbury Plain, which stretches for miles before us in its solitary dreariness, a plain only in name, for it is in reality a series of undulating chalk downs, we described by Pepys as a "plain, high and low." We keep for the present to the Devizes road until at a distance of about six miles and a half from Salisbury we see a little off the road to the left a public-house surrounded by a few trees. This is the Druid's Head. It is a place of small accommodation in proportion to its appearance, and the visitor must not reckon on obtaining here more than bread and cheese and ale. Anything like a good night's lodging is out of the question. From the Druid's Head the wanderer must stroll across the downs in rather a north-easterly direction. A large barrow scattered here and there within sight of the road will already have attracted his attention, and now these monuments become more numerous. He must aim at the western extremity of a plantation of firs, near which the barrows be very thick. Near the end of the fir plantation are two singular rings, one on each side of our path. Just as we turn the plantation, Stonehenge, at the distance of somewhat more than half a mile, bursts full upon our view.

Mr Wright goes on to say how the dreary vastness of the plain at first dwarfed the stones, and how a closer inspection removed the feeling of disappointment at first experienced.

Stonehenge stands on a slight swell, upon elevated ground which stretches out towards the west and south, but sinks gently towards the north and east into a combe or valley. It occupies the centre of a circular area surrounded by a slight bank and ditch about 360 feet in diameter. The outer circle of the building itself was about 100 feet in diameter. This circle consisted originally of thirty upright stones supporting as many others placed horizontally so as to form a continuous impost. The upright stones are about 14 feet high above ground, and 7 feet broad by 3 feet in thickness. Within this circle was another 83 feet in diameter, which appears to have consisted of about the same number of upright stones, but much smaller, and with no imposts. Within this circle were two elliptical arrangements of large and small stones, the former arranged in triliths or groups of three stones, two upright ones and an impost. These triliths were from 16 to 21 feet in height, the highest being that to the south ; the next in elevation those adjoining to it, and the lowest those towards the north. The other, or inner ellipse, was formed of a series of small upright stones, three of which stood before each trilith. These ellipses stand north and south ; the triliths, as far as we can

judge by what remains, were five in number, one, which is the largest, occupying the southern end, and two on each side. There are no traces of a trilith at the northern end, but there are remains of small stones which are supposed to have stood by what has been considered to be the entrance, although the outer circle seems to have been perfectly uniform all round, without any indications of one place being intended for an entrance rather than another. Within the central ellipse in front of the principal trilith, is a large flat stone which those who consider the building to be a temple call the altar. Of these numerous stones many have been broken up and carried away for materials, and others have fallen and now lay prostrate on the ground, so that at a first glance of the interior the whole presents a very confused appearance. As might be expected, the smaller stones have suffered most, and of the inner circle a very small number remain in their positions, while of the outer circle, seventeen of the thirty large uprights are still standing, and some half-dozen of the imposts remain in their places. Of the larger ellipse the two eastern triliths are standing and nearly perfect. One of the uprights of the great southern trilith is also standing, and one of those on the western side. The other uprights and their imposts are scattered on the ground in a confused heap. One of the triliths fell so lately as the year 1797, and the stones composing it, which are very perfect, show us as they now lie the exact manner in which it was put together.

Four stones remaining at irregular distances would lead us to suspect that there had been originally a circle of small stones just within the bank and ditch surrounding the area of which Stonehenge occupies the centre. On the east and west sides also, just within the area, there are two singular round cavities in the ground, the object of which is by no means apparent. The entrance into this area was evidently on the north, where it is approached by a wide and slightly-embanked road from the north-east, which at a distance of a few hundred feet branched off in two ways, running north and east. At the spot where this road entered the area a large stone has fallen from its upright position, and lies flat in a hole, as though its fall had been occasioned by digging under it, perhaps in search of treasure. The stone is in its rough original condition, but, singularly enough, at the bottom of it there are evident and strong marks of the process of chiselling with the apparent object of cutting off a long projecting point to give it a better form for fixing in the ground. This point, however, was eventually left, and it is not improbable that, by giving it less hold in the ground, it was partly the cause of its fall. At about a hundred yards farther along the ancient road we find another stone resembling it in character, but still preserving its upright position. Such is Stonehenge in its present appearance, and such is all the idea we can generally agree in forming concerning the appearance it presented when in a perfect condition.

THE GROUP OF STONES known as STONEHENGE, Amesbury, Wiltshire.

THE earliest descriptive writer on the subject of Stonehenge was Henry of Huntingdon, who, in his "Wonders of Britain," written *circiter* 1130, says, "At Stonhenges stones of wonderful magnitude are raised in the manner of doors, so that they seem like doors placed on doors, nor can anyone imagine by what art they were raised, or how constructed." Concerning this statement Professor Fergusson and most other antiquaries content themselves with saying that accounts of mediæval historians can only be received in a very general way. For ourselves, we believe the explicit statement of Henry of Huntingdon, that the outer circle of Stonehenge

Stonehenge.

once consisted of *trilith on trilith*, the look of which would be exactly that of "doors placed on doors." What other arrangement of the stones would meet this old writer's plain words we fail to see. Still harder is it to discover where Henry of Huntingdon could get the idea of a door on a door except from the actual position of trilith on trilith. Anyhow, Henry of Huntingdon making this statement, it certainly is singular that among the stones within the outer circle is one that antiquaries cannot account for, but which on the idea of two *stones* of trilithons would have at once its explanation and its place. *This stone is a small impost stone with its two mortices*, which appears to belong to no arrangement of stones that is now visible, but which appears almost of itself to show the existence of a smaller range of uprights and imposts on the top of the trilithons now standing. These upper stones would be smallest, would fall first, and would as a rule be broken in their fall. They would be the first stones and the easiest to cart away. Hence the fact that only one remains is not by any means matter for surprise.

One of the most curious circumstances connected with Stonehenge is that the stones are of different sorts, and while some are rough, some have been chiselled.

The smaller stones are unhewn, but the larger stones of the outer circle and the triliths have been squared with tools. An obvious suggestion is that the stones are monuments—probably sepulchral—of which the unhewn ones were erected by the Britons of an earlier period than the squared and shaped triliths. The upright stones have large tenons or projections on the top, which fitted with some exactness into mortices or hollows in the impost stones.

All the stones of the two great groups are

Sarcens, or stones of the local silicious sandstone. They would not require to be brought any great distance by ropes or rollers. Besides these, however, there are eleven others, some standing, some on the ground within the inner circle. These are of harder stone of a bluish tint. We believe them to be porphyritic, and of the same kind as the monumental stones at Sligo and Kildare, in Ireland. None of the blue stones are very large ; the largest is 7 feet 6 inches high and 2 feet 3 inches wide at the base, tapering to 1 foot at the top. One of the blue stones is grooved with a channel from top to bottom.

Professor Fergusson maintains, and with a good show of reason, that Stonehenge was not erected by the prehistoric Britons, that is to say before the Roman invasion. These ante-Roman Celts are credited with the construction of the Wiltshire barrows ; and

> It certainly appears one of the strangest inversions of logic to assume that the same people erected Stonehenge who, during the hundreds, or it may be thousands, of years of their occupation, could attempt nothing greater than the wretched molehills of barrows which they scraped up all over the Wiltshire Downs. Not one of these has even a circle of stone round its base ; nowhere is there a battle stone or a stone monument of any sort.
>
> Though the downs must have been covered with Sarcens, they had neither sense nor enterprise sufficient even to set one of those stones on end. Yet we are asked to believe that the same people, in the same state, erected Stonehenge and Avebury, and heaped up Silbury Hill. These monuments may be the expression of the feelings of the same race ; but, if I am not very much mistaken, in a very different and much more advanced state of civilization.

If Stonehenge was erected within the Christian era, what purpose could it have served ? It is not a Christian temple ; was it a Christian place of sepulture ? Geoffrey of Monmouth says "Yes, it is the burial place of 300 British chiefs murdered by the Saxon Hengist," and the testimony of the twelfth century monk is maintained and accepted by the nineteenth century professor, with whose theory of a late erection the old tale happens to tally.

Stonehenge was not a hasty erection. It is a laboured work in peaceful times, carried out under order and for a clearly defined purpose. If it was a temple, it was never intended to be roofed in, or for constant worship. On the other hand, it is not in the least like a series of sepulchral monuments. The outer circle, whether simply wall-like, as shown in our engraving, or a series of trilithons on trilithons, as stated by Henry of Huntingdon, certainly was not a single monument. Nor have we ever heard of a circle of graves built into one continuous wall. The inner horse-shoes, too, seem to contradict the sepulture thesis. Each trilithon has before it three smaller upright stones. Were three servants massacred with each British chief? There are monuments which, bearing signs of hasty erection, may have been erected on battle fields, but Stonehenge probably took months, if not years, of continuous labour to build. And are we to believe that the ancient Britons kept their dead chiefs all the time a methodical mausoleum was forming ? The temple idea is attacked "because the temple must have been open." "It could, therefore, have had no connection with the Celtic religion or religious services." Have the wayside crosses and altars in Catholic lands no connection with religion or religious services ? It seems to us that primitive peoples seldom want closed temples. They want some saintly or hallowed spot where at stated times they may return to offer sacrifices, to have judgment from their priests, or to celebrate the death of a fallen ancestor or hero of the race, but for the weekly or daily services, such as require to be performed in closed temples, primitive peoples have little care. The old Celtic religion, too, was a religion of nature worship more akin to the Sabean than to any Western faith. The people who worshipped the Sun would naturally adore him in open temples, nor would a broad open place be scene unfit for a temple of the Sun. It has been suggested that shady valleys and natural amphitheatres would have been chosen for the scene of popular worship, but the answer to this is, "How do we know such worship *was* popular ? Was not the *priestly* idea, of one offering worship and sacrifice for many, strongly developed by what for want of a better term, we may call the Druidic faith ? And was not the Druidical priesthood an exclusive caste for whom a whole people might construct a splendid temple, albeit the number of actual officiants would be small ?"

The fanciful idea of Geoffrey of Monmouth, that Stonehenge was erected over the 300

British nobles that Hengist slew, puts an insurmountable barrier between the constructors of barrows, mounds, and cairns, and the constructors of Stonehenge; for the same monkish chronicles from which Geoffrey of Monmouth drew his information tell us that Hengist himself, having been in turn slain by the Britons shortly after the massacre of the nobles, S. Eldad, bishop of Gloucester, directed that they should heap a great mound over Hengist's body "after the manner of a chief's interment among those pagans."

The date of the erection of Stonehenge is unascertainable, but we may fairly assume it to be a heathen and not a Christian work. Christianity seems to have got a firm hold of Britain by about 200 A.D., and at the time of S. Eldad (490 A.D.) had been well established throughout the island. Paganism still lingered among the people, but Stonehenge could be no other than the construction of the ruling prince or powers among a large tribe, if not united nation.

It has been noted that the sun rises exactly over the Pointer Stone on the longest day, June 21, and there are always a few enthusiasts awaiting the sight. This rising may be a coincidence, but we do not deny its interest to the advocates of astronomical theories with respect to cromlechs.

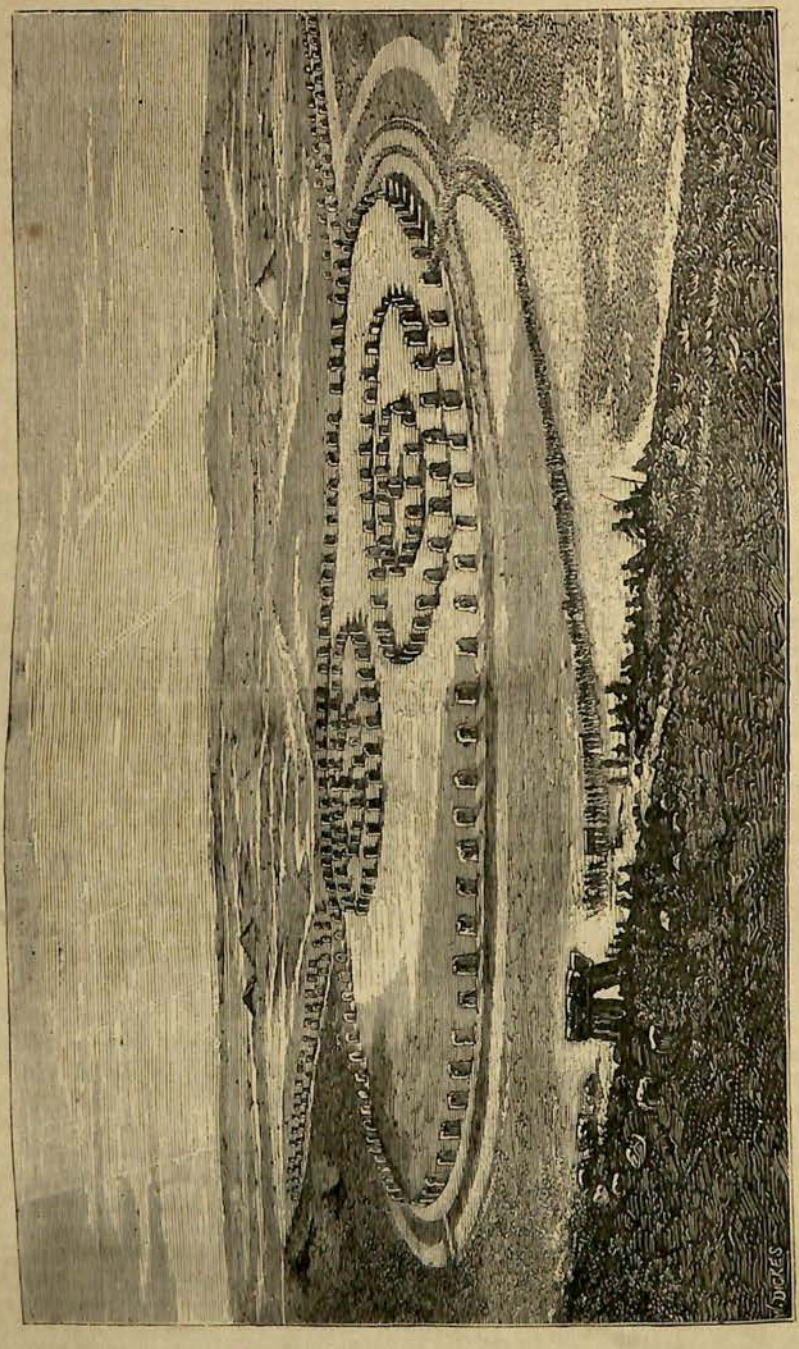
Layamon, who lived very early in the thirteenth century, and who wrote a metrical history of the primitive Britain, thus describes the origin of Stonehenge and Ambresbury. The story may possibly be taken as indicating a continuity of tradition between the Wiltshire monuments and Celtic remains in Ireland and in Spain. Layamon, indeed, says that the wondrous stones came from Africa to Ireland, but in an earlier part of his narrative he speaks of settlers from Spain into Ireland, and the Irish tradition would not particularly distinguish between remote countries, except by means of the direction from which the settlers came.

The king of Britain at the time of the first Saxon invasion was Aurelius, to whom came Merlin with news of a great work in Ireland, called the Giant's Ring. "The work is of stone; there is none like it in the world. The stones are great, and have virtue in them. When men are sick they go to the stones, wash them, bathe their bones with the water, and in a little while are sound. But the stones are of unmeasured bigness. No man was ever born who might move them." Merlin suggested the removal of these stones to Britain, but after Merlin's description it is not surprising that Aurelius doubted how the deed might be accomplished. "Better is Art than Strength," replied Merlin. "Gather thine army. Send it to Ireland. I will go with thee. Thou shalt have thy will, and bring this work to the burial place, and honour the spot where thy friends lie. Thine own bones shall lie therein when thy life endeth and thou come to rest." The "burial place" was the scene of the treacherous slaughter of the Britons by Hengist and his followers.

An expedition to Ireland was equipped accordingly, but owing to the perturbed state of Britain the king sent his brother Uther, instead of going himself. On their arrival in Ireland, "when they left the haven," Merlin showed them a great hill, where was the Giant's Ring, marvellous, like no other work; "it came from Africa." When Gillomar, the king of Ireland, heard that the Britons came for stones, he laughed them to scorn, saying, "he would teach them to seek stones." But the Britons being "in war-shirts" and the Irish bare, the latter were defeated with the loss of 7,000 men and driven into the woods. Then Merlin bade them take one stone at a time, and haul it with sail-ropes, and fell trees, and all heave at it with long tree-trunks. But they could not stir one stone. Then Merlin bade Uther and his army stand aside, and Merlin went about the stones stirring his tongue as if he said a prayer. Then he called Uther, and said, "Uther, come quickly with thy knights, take all these stones, and leave not one; you may lift them as feather-balls and carry them home in your ships."

They did so, and took them to the pleasant plain by Ambresbury, where Hengist deceived the Britons with Saxes. Merlin raised them as they stood before, and as no man before was so wise that he could raise them.

Then there was a husting summoned throughout all the land, and a great feast held on Whit-Sunday; 9,000 tents on the broad plain, and Aurelie bare his crown upon his head, and hallowed the place that was called Stonehenge.



The Vallum at Abury: the Sarcen Stones. (Restored.)

THE VALLUM at Abury, the SARCEN STONES within the same, those along the Kennet Road, and the group between Abury and Beckhampton, Abury, Wiltshire.

ABURY, or Avebury, is a village about six miles west of Marlborough, and nearly nineteen directly north of Stonehenge. Here are to be found the remains of the vastest monument ever erected in Britain—a monument which has suffered too much injury in the past to be as grand a ruin as Stonehenge, but which at the time of its original construction must have been a much greater and more important work. The stone circles anciently covered a vast area, so that the chief part of the village is dispersed within the old circles. The houses are constructed largely of stone, and for many ages repairs have been made by taking monumental stones for building purposes. Abury, as a monument, is not so impressive as Stonehenge, for it is not visible as a whole work from any one point, and a huge part of it is concealed from casual glances by hedges, trees, and houses. In its original form Abury seems to have consisted of a vast monolithic circle, inclosing two smaller circles, each of which itself inclosed another circle. In the centre of each of the two third circles stood a dolmen. The grand circle was approached by two long avenues, which Dr Stukeley erroneously took as evidences of serpent worship, but which may certainly be regarded as making strongly for the view that Abury was a place of high ceremony and mystic ritual. The whole structure was dyked round. The ground chosen for the erection is an uneven plain set round with low hills close down on the west and north, by somewhat loftier downs at a distance of about a mile to the east, and finally by a high range of hills about three miles to the south. The environing mound does not appear to have been a military erection, and some writers have regarded it as a bank for marking off the spectators of certain solemn rites from the officiants thereat. The diameter of the enclosure is 1,260 feet—that is to say, the grand circle, with the vallum, was originally close upon a quarter of a mile across.

That Abury is by far the largest cromlech in Britain will be seen from a table annexed (see Appendix F). The area is rather in excess of 28 acres, and the vallum measures 4,442 feet, or about four-fifths of a mile in circumference.

The grand circle anciently consisted of 100 stones, placed at nearly equal distances about 27 feet apart. The stones were from twice to three times the height of a man, and from twenty to forty feet round. In the reign of Queen Elizabeth more than half of these stones are believed to have been standing, while 31 were erect in the time of Charles II. In the time of George I. only 18 remained standing, while the fragments of at least 27 others were recognized by Dr Stukeley on the ground. At present there exist only ten standing and five fallen stones. The two double concentric circles were each 66 feet in diameter, and the outer ring, like so many other Celtic circles, consisted of 30 stones. The stones were equidistant from each. The inner ring consisted of twelve stones. It is impossible to avoid being struck with the significance of this combination. The days of the month and the months of the year seem indeed to be deliberately expressed.

The southern circles had for their centre a great monolith more than 20 feet high. It may have formed part of a gigantic dolmen or trilithon, but this is not probable, despite the analogy of the northern circles, which centre in a dolmen or altar-like group of three uprights. A large flat stone, which used to be at the feet of the three uprights, may either have surmounted them, or may have been placed before them, after the manner of the altar slab at Stonehenge.

The avenues leading to the grand circle were situate to the south-west and the south-east. Each of these avenues is thought to have consisted on either side of one hundred stones equidistant, though each at a good space from

its neighbour. The avenues are nearly one mile and a half in length. The existence of the south-western avenue has been disputed, but most antiquaries incline to believe that the stones lying in this direction did originally form an avenue.

The south-eastern avenue terminated in a double concentric circle, the outer ring of which consisted of forty stones each about the height of a man, the inner ring of eighteen stones averaging about a foot higher than the enclosing stones. The exterior circle or circle-oval was 138 feet by 155 feet, the inner circle 45 feet by 52 feet in diameter.

The south-western avenue terminated either in a simple monolith, or else in a group such as stood in the middle of the southern circle Dr Stukeley calls the south-eastern avenue's terminating circle the Serpent's head, and the south-western avenue its tail. The Rev. William Stukeley was, indeed, the reverse of a well-known West of England clergyman of the present day, for whereas the priest of the nineteenth century denies the existence of the old serpent altogether, the eighteenth-century divine believed he had found him where he certainly never existed even in allegorical form.

The whole monument of Abury appears anciently to have consisted of no less than 649 stones, thus divided—

Grand outer circle	100	stones
North double concentric circle—		
Outer circle	30	,,
Inner circle	12	,,
Central monolith	1	,,
South double concentric circle—		
Outer circle	30	,,
Inner circle	12	,,
Dolmen	4	,,
South-eastern avenue	200	,,
Avenue double concentric circle—		
Outer circle	40	,,
Inner circle	18	,,
Monolith	1	,,
South-western avenue	200	,,
Avenue monolith	1	,,
	649	

Had this superb monument been preserved in anything approaching its original state, Abury and not Stonehenge would have been entitled to figure at the head of works of British archæology, but during that age of barbarism, known as the Georgian period, stones were continually being broken up in the most reckless manner. What was everybody's property was nobody's, and a most glorious monument of our British forefathers was destroyed piecemeal through the want of a simple protecting statute such as would have been easy enough to pass in a time when obstructionists were not, and when Ministers, having bought their majority for the session, were not disposed to let the members off earning their money. That Abury is now in good hands and safe from further injury is due, not to national, but to individual enterprise, as the following extract from a letter, received by me from Sir John Lubbock, will show :—

"... You asked me about the narrow escape which Abury had. You will remember that the vallum which encloses an approximately circular space of nearly 30 acres is divided into quarters by two roads, which meet almost in the middle. One of these quarters was sold to a building society, which resold it in cottage allotments. Of course, if cottages had been built there the general effect would have been entirely destroyed, the stones probably taken up, or at any rate hidden by the cottages. Various letters appeared in the *Times* and other papers, but it was no one's business to interfere. At last Mr King, the rector of Abury, wrote to me in despair. He said that the purchasers were going to begin building the next week, but that everyone regretted it, and that even the purchasers themselves would re-sell at an advance of a few pounds, so reluctant were they to destroy the monument. I at once telegraphed to Mr King to buy the ground for me, which he did at a price really not much exceeding its agricultural value. I have received from the Wiltshire Archæological Society a most gratifying vote of thanks.

"Since then I have purchased another quarter of the enclosure, and also half of Silbury Hill." ...

The name of Sir John Lubbock is of course identified with the Bill for the Preservation of Ancient Monuments; but it is not everybody who either can or will back his opinions so thoroughly, or will allow public spirit to carry him even in the best of causes beyond the limits of "moral support." The ground makes no return beyond that of a thin pasturage, and in any case the present is not the most favourable of times for agricultural investments.

Of all the 649 stones once standing at Abury, Sir W. Colt Hoare succeeded in distinguishing forty-seven only; namely, fifteen in the grand circle, eight in the northern, five in the southern

double concentric circle, and finally nineteen in the south-eastern avenue and circle.

The stones of the Abury circles are all sarcens and unhewn. There are quarries in the neighbourhood from which the complete monument was originally constructed, and from which it might easily be rebuilt.

King Charles II. took considerable interest in our rude stone monuments, and visited Abury on the recommendation of Lord Brounker, Mr Aubrey, and Dr Charlton, three antiquaries who concurred in telling him that Stonehenge which he had seen was to Abury "as a parish church is to a cathedral." It appears that King Charles expressed a not unreasonable surprise at there existing no drawings or any account of the monument, and he directed Mr Aubrey to prepare for him an illustrated monograph of the place. At this period the inner circles of Abury were probably in a good state of preservation. It seems strange that none of the antiquaries with the King appear to have suggested to him the desirability of protecting such a precious monument of a long past age.

The names of Abury and Avebury are the same, the difference of spelling having originated in the sound of the *a*, which is that of the same letter in *all*. The name has always been pronounced *Aubury*, and seems derived from *Auld-bury*, or the old fortification. It is curious as tending to form another link in the long chain of Arthurian and Druidic traditions that Marlborough, the neighbouring town to Abury, is by many supposed to be Merlin's borough or the home of Merlin, the great enchanter. This Merlin appears to be at least as real a personage as King Arthur himself, and it may not impossibly have been the name of the architect of these gigantic stone monuments of Wiltshire. The designer of such structures would hardly have escaped the reputation of being a mighty wizard, even a full thousand years after the period at which he is supposed to have lived.

The popular idea that Abury was a Druidic temple seems very difficult to maintain. If the priest had stood in the centre to address people along the vallum, he must have done so through a fog-horn, and if any sacrifice was offered on the central dolmen, it is strange to suppose that stones would have been so placed as to obstruct the view from nearly every quarter. We could understand the inhabitants of these islands being in a peculiarly ungodly mood throughout our winters, but even summer services would be liable to be spoilt by thunderstorms. The utter openness of the place is the greatest of difficulties to the temple theory, which, however, as having had the support of many of our most famous antiquaries from Aubrey downwards, is not to be lightly dismissed. The astrological idea really depends upon our acceptance of the view generally expressed concerning the influence and position of the Druids among the Britons. The Druids were astronomers, their religion was astrological. At Abury a symbolism seems to be found in the monuments themselves, but were the Druids powerful enough to secure for their behests the services of entire tribes? Tradition, at least, has always accorded them such an influence.

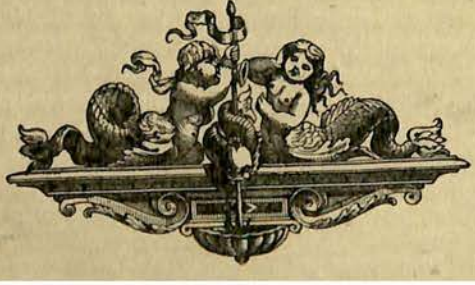
In "Prehistoric Times" (p. 119) Sir John Lubbock says:—"We habitually call the megalithic monuments Druidical, but it is hardly necessary to mention that there is really no sufficient reason for connecting them with Druidical worship." In the same work, however (p. 124), it is stated:—"Both Abury and Stonehenge were, I believe, used as temples."

The Rev. T. Mariner regards Abury as being built in the form of an astrological symbol, and he thinks the central monolith of the northern concentric circle was the gnomon of a sun-dial.

Hendrich and Poland support the Druidical hypothesis of Aubrey. Three writers regard Abury as a military erection—Leland, John Webb, the son-in-law of Inigo Jones, and the Rev. T. Twining. As regards purposes of military defence, the notion is absurd, but as recent a writer as Professor Fergusson believes Abury to be a battle-field and a cemetery; and the view appears more reasonable than the temple idea, though perhaps less likely than the astrological theory. The whole structure, says Professor Fergusson, could easily have been erected in a week by from 10,000 to 15,000 men. This would give a dozen to a score of men to each stone, and would well suffice for the erection; whether the quarrying could have been done so expeditiously we may be allowed to doubt. To account for the two double concentric circles, Professor Fergusson slays two kings, but this appears to us as arbitrary a proceeding as that of the Rev. W. Stukeley, who invented a serpent.

A Saxon surveyor in King Athelstan's service is said to have described one of the boundaries of the Manor of Overton-Abury as proceeding "by Collas barrow as far as the broad road to Hackpen, thence northward up along the Stone-row, thence to the burying places." The burying places may have been the Abury circles, but more probably they were some of the barrows even now found scattered throughout the whole country, and some of them immediately in the neighbourhood of the circles. A stronger argument in favour of the burial theory is found in the discovery by Dr Toope, of Oxford, of human bones in the circle at the end of the south-eastern avenue. Dr Toope was one of the Carolean antiquaries, and describes his discovery of bones in a letter to Aubrey, dated December 1, 1685. There can be little doubt as to the bones having really been human, for Toope was an anatomist and a doctor of medicine as well as an antiquary. The final conclusion of Professor Fergusson is a double one: either the Abury circles proper commemorate a battle of the fifth century, and the circle at the end of the south-east avenue the battle of Kennet, A.D. 1006, or else the whole monument records a battle of the fifth century, after which encounter "the victorious army burnt and buried their dead at Abury," while "the defeated force got permission to bury their dead more modestly on Hakpen Hill." Most of our readers will probably coincide as little with Professor Fergusson's historical opinions as they will with his idea that cremation is a more worthy and dignified ceremony than that of simple interment.

We have before us Dr Stukeley's splendid folio monograph on the subject of the Abury monuments. He was a man of vast erudition, and the first light that arose upon what to men of science was a dark and gloomy period of our national history. For very many years after the appearance of his book his views were accepted in implicit confidence by the antiquarians of Great Britain. Stukeley himself was a man of deep but narrow religious views, a man of one idea, and in pursuit of that idea indefatigable. He invented the theory that the stone circles of Britain were approached by winding avenues, which represented the serpent's body, while the circles themselves represented the serpent's head. From the time that he first entertained this idea he became a fanatic in its support, twisting classical quotations to bear upon it in a manner almost incredible, and showing in some cases an unscrupulous advocacy that only stopped short on the very margin of perverting facts. Remembering this caution, the reader interested in a further investigation of the subject may fairly be dismissed to the perusal of this grand work. Its illustrations are of the greatest possible value.

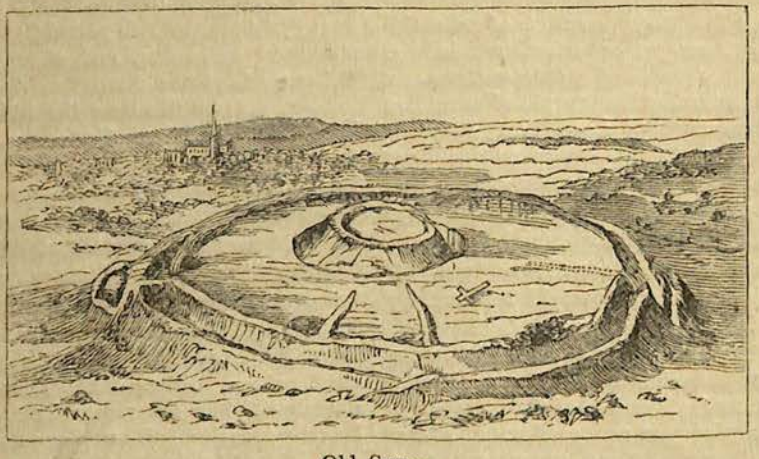


OLD SARUM, Wiltshire.

WE do not know whether the opponents of the Ancient Monuments Bill have ever discovered that the measure, if carried through, would add rather considerably to the Crown lands; for such in fact would, we presume, become the ground on which the scheduled monuments are situated. Stonehenge, Abury, Cadbury, cover rather extensive areas, and here, in the case of Old Sarum, we actually have a proposition for the State purchase of an entire parliamentary borough, or what, within the memory of many leading politicians, was a borough duly returning its couple of members to the Legislature. Will Lord Percy discover in the scheduling of Old Sarum an insidious design whereby Sir John Lubbock and Mr A. Beresford-Hope may provide themselves with life seats in the House of Commons? for surely, if the place's rights as a constituency were revived, those two gentlemen would be voted by acclamation the new members for Old Sarum!

There are many places that could be better spared by the historian and the archæologist than this ancient fortified hill of Southern Wiltshire. If Abury has pre-eminent interest in one light as the greatest stone monument ever erected in Britain, if Stonehenge claims the first position in another as the most remarkable prehistoric monument still standing, Old Sarum may fairly put forward its right to be considered the most historically important of all our uninhabited places. In Old Sarum we have an instance as complete as Asia itself could show of a town's rise and fall, of a city and a stronghold's progress from obscurity to importance, from importance again to obscurity, through the sad, strange course of many centuries' progressive, unarrested decay. I cannot stop here to write in detail the history of a town, but I may remind my readers of a few of the reasons why Old Sarum should be preserved to all Englishmen, as one of the most remarkable spots of our old and historic land. Salisbury was originally a creation of the Romans. Three great roads, leading to London, to Winchester and to Dorchester, meet near a hill that overlooks the great Wiltshire plain. The point became a position of strategical importance, and the dominating hill was fortified. After Celtic words, now lost to us, the Romans called the new burg Sorbiodunum. After the Roman retreat from Britain the town remained in British hands for over a century, till about the year 552 A.D., at which period Cynric the Saxon advanced against it, and, after defeating the Britons, added the district to the kingdom of Wessex. From this time the hill came to be known as Saerdbury. Under the early Wessex dynasty the place increased in importance, and on the occasion of a Danish inroad King Alfred was moved from his usual caution to fight against heavy odds a battle at Wilton, in order to cover "Saerdbury." Victory finally favoured the Danes, but their advance was checked through their heavy losses in the fight. In 960 King Edgar called together the Saxon Senate at Saerdbury, when the Witena-gemote arranged with him due means for defence against Danish invasion. When Sweyn invaded England in 1003 he destroyed Wilton and captured Saerdbury. He did the hill-town but little harm, however, and under Edward the Confessor it became of ecclesiastical importance through the foundation of a famous nunnery dedicated to St. Mary, and of commercial note through the establishment of a mint. The Norman Conquest hardly disturbed Saerdbury, except to benefit the town, which, under more civilized owners, became softened in name to Sarisbury, and then Salisbury. The ecclesiastics called it in monkish Latin Sarum. William the Conqueror created his nephew, Osmond de Seez, first Lord Salisbury, and his personal connection with the place probably secured for it, in 1076, the transference of the Bishopric of Wilton. In 1086 King William chose Sarum for the holding of a council after the manner of the Saxon witana-gemote,

and in 1096 William Rufus held a second Parliament at the place. The first court of Henry Beauclerc was held at Sarum, and the town was of great importance till it suffered severe injury at the hands of Stephen of Blois, who found its possession gave the adherents of Queen Maud a predominant influence in Wilts and Dorset. Before this date, however, Osmund, Bishop of Salisbury, had erected the Old Sarum cathedral, and had drawn up for its use the ritual and liturgy which became generally current as the Sarum Use, and, after prevailing throughout a large portion of England down to the reign of Henry VIII., went, to a considerable extent, to the formation of our present Prayer Book. After the accession of Henry II. the protection of the hill fortifications came to



Old Sarum.

be less regarded, and the disadvantages of the situation more felt; besides which, the priests and soldiers who formed its leading inhabitants were seriously cramped for room, and were constantly disagreeing. At last matters were brought to a crisis by a trick of the castle guard, who took an occasion when the clergy had gone down to the hill on a grand processional service to shut the drawbridges and keep them out all night. Richard Poor, the bishop on whom this trick was played, was a man of spirit, and he thereon formed the bold design of transferring the clergy to the plain, and trusting to the more attractive situation bringing down the people of Sarum. At this period, and probably being much excited by his project, the bishop one night dreamt that the Virgin Mary — the patroness of Sarum—appeared unto him, and directed him to build in her honour a cathedral on the land known as Merrifield, and then the personal property of the bishop himself. From this moment the bishop incorporated the two ideas, and worked away with such a will that in the following year, 1218, he had obtained the consent of both King and Pope, in 1220 laid the first stone of the new cathedral, and in 1225 consecrated it to divine service. From this time the fate of Sarum was sealed. The name of Salisbury attached itself to the city on the Avon, and the inhabitants of the upper town gradually but steadily changed their residence to the bishop's new burg. A century sufficed to ruin Old Sarum; in 1331 King Edward III. allowed the old cathedral to be pulled down in order to repair the new one; and in 1540 Leland is found writing of it as an utterly fallen place. "Ther is not one house, nether within Old Saresbyri or without, inhabited. Much notable ruinus building of the castelle yet ther remaynith. The diche that envirined the old town was a very deepe and strong thynge."

So rose and so fell the town of Old Sarum; than which few towns still prosperous can show a closer connection with the country's history or claim more reverential and conservative feeling from those who, wishing to advance the present, love also and esteem the past. Sarum Hill still shows important traces of its ancient vallum and ditch, within the circuit of which Roman, Saxon, Danish, and Norman remains have already been found, and where antiquaries

still hope to find further records in metal or in stone of the earliest possessors of British land. The drawing which accompanies this notice is, of course, a daylight view. That there are not wanting at night elements of weirdness and grandeur in Old Sarum, the following quaint extract from "Pepys' Diary" will suffice to show :—

"Came to Salisbury by night ; but before I came to the town I saw a great fortification, and there, light, and to it, and in it, and find it prodigious, so as to fright me to be in it all alone at that time of night, it being dark. I understand since it to be that, that is called Old Sarum."

The best description of this monument in its present condition which we have met with is from the pen of Mr Thomas Wright, the well-known antiquary. To this description there would be no occasion to add, but the following remarks are for the most part either a condensation or on the same lines as the observations of Mr Wright.

Old Sarum, we may here say, is exceedingly easy to visit. It is about 2,000 yards from Salisbury, and perfectly accessible and by good road, though the quickest way is across the fields. Leaving Salisbury behind us to the south, and turning our back upon the quiet little stream of the winding Avon, we cross the high road and begin to ascend the hill, with the entrenchments of Old Sarum rising up in bold and distinctive outline before us. The path gradually becomes steeper and we soon arrive at the outer entrenchments, which present the aspect of two long conically-topped mounds, the lowest of the two considerably smaller than the second and more lofty one. The outer entrenchments of Old Sarum, cut in the chalk hill, are of vast dimensions, inclosing an area of 1,400 yards in circumference. They form a circle, slightly elongated from east to west. The first raised bank is between 20 and 30 feet in height, but the vallum or second raised bank is 106 feet high, and was originally built up a straight wall of chalk, almost impregnable in early ages and formidable even now. Following along by the first raised bank, in a westerly direction, we come to an entrance by a mound which forms a bridge across the fosse between the two banks, and by which we ascend to the interior along a cut through the vallum. This way is approached outside by two paths running north and south under the entrenchments. This was the old postern gate, in Saxon times perhaps unstrengthened by masonry, but in the Middle Ages guarded by the Gothic turrets of the feudal castle. From the postern we proceed along the northward side of the entrenchments until we reach the eastern or principal entrance. This way is an opening of considerable breadth, cut through the entrenchments, crossing the fosse by a low bank, and rising very gradually into the interior. Whoever constructed it was well skilled in the art of early and mediæval warfare. Outside the fosse the way separates into two bold roads, running one north, the other south. At the angle where the two roads separate is a strong outwork, immediately facing the entrance, and surrounded outwardly by a deep ditch.

The space within the great exterior vallum exceeds 30 acres. The present population of London is about one hundred to the acre ; and though in walled towns of the Middle Ages the density of population was generally very great, yet Old Sarum proper could never have contained more than about three thousand inhabitants. It is probable that the actual population was somewhat under three thousand, but that a much larger population were dispersed around and outside the walls. These in times of war crowded within the ramparts. In the centre of Old Sarum stood, as shown in our illustration, a citadel. This inner fortress was circular, and was surrounded by a fosse and earthen vallum exactly resembling in construction those of the outer circuit, though only a little over 300 yards in circumference. The vallum is 100 feet high, and on the top may be traced all round the fragments of a very strong wall which once surmounted it, and formed the outer wall of the mediæval castle. Within this elevated area strongly marked inequalities in the ground probably cover the foundations of the ancient buildings of the castle, and the site of the well, which must have been of great depth, is distinctly visible. The entrance to the castle is exactly opposite the eastern entrance to the town, and is marked by the massive remains of the masonry of the gateway at the summit of the vallum ; it appears to have been approached by a flight of steps, and by a mound across the fosse at the bottom. The top of the citadel is now overgrown with trees and brushwood. It commands an exten-

sive view of the Wiltshire plain. All the Sarum Hill is marked by irregularities of surface, and under many of these uneven pieces of ground would probably be found the remains of Roman, Saxon, and mediæval masonry, perhaps clay and metal ware.

About eighty-four years ago there was discovered in Old Sarum an interesting subterranean passage under the fosse. This covered way extended a distance of 114 feet, and was probably designed as a means whereby, during an assault, a part of the garrison could make a secret sortie and fall on the wing or rear of the attacking force. This passage has long since been filled in through the sinking of the earth.

The old cathedral, the position of which is marked in the engraving with a cross, was found, through explorations made in 1834, to have been built in the form of a Latin cross, 270 feet long and 70 feet broad. The transept must have measured about 150 feet in length. The lines of the plinths indicated a breadth of about 30 feet in the nave and 20 in the aisles. The cathedral consisted of the body and two aisles of equally same width.

Thus Old Sarum is an unique monument, sacred to Christianity as well as deemed worth preserving by the general archæologist and antiquary. Those who agree with Lord Francis Harvey in despising the ancient Britons will yet be willing to assist in preserving what is at once a Celtic stronghold, a Roman fortress, a Saxon burg, and a feudal castle. Twelve centuries of history and six of tradition unite in rendering the preservation of Old Sarum an object of national interest, while its parliamentary history, and the return by its solitary tavern-farmhouse of some of the most brilliant statesmen the country has known, should cause it to have in a special manner the consideration of the Houses of Lords and of Commons.

SILBURY HILL, Abury, Wiltshire.

THE LONG BARROW, at West Kennet, near Marlborough, West Kennet, Wiltshire.

THE DOLMEN (DEVIL'S DEN), near Marlborough, Fyfield, Wiltshire.

SILBURY HILL is, like Stonehenge, Abury, and Old Sarum, the most remarkable monument of its class to be found in England. It is situated one mile to the south of Abury, and five miles west of Marlborough. It measures, according to Mr J. Britton, 170 feet perpendicular, 105 feet diameter at the top, and 500 at the bottom. Its shape is that of a truncated cone, diminishing gradually from its base to its summit. The earth of which it is composed has been excavated in the immediate neighbourhood, various artificial depressions confirming the impression which the curious form of the hill gives, viz. that the mound is of artificial erection. There is a curious piece of evidence with regard to the antiquity of this monument, for the Roman road from Marlborough to Bath takes a sweep nearly half-round Silbury Hill.

The conflicts of opinion which have raged round other monuments have not failed to trouble the antiquarians visiting Silbury. Its character as a tomb or tumulus has been disputed, but, as far as we yet know, it is not distinguished from admittedly funeral mounds save in the matter of its vast height and mass. Whether it is the tomb of a dynasty, of one great king, or of an army, cannot well be said, but the first view appears the least probable, seeing that for successive interments a brick vault-way would almost certainly have been needed, and no such construction is visible. It is not, however, impossible that such a way may have been covered over in the course of years, by mould slipping down from the hill itself, and this discovery may yet remain to reward research. The third view appears very reasonable when we consider the size of the mound, but less forcible when we remember the objections entertained by almost every race to promiscuous burial. In many cases human superstition, and in all cases human vanity, is to be found opposed to such a course. Few persons, even in the present day, care to be regarded as merely one in a crowd, and barbarian races have far more consideration for personality than we, the children of many ages, through which "the individual has withered and the world grown more and more."

The second view appears to have the balance of probability in its favour, and it is not unlikely that there still repose in the centre of Silbury Hill the bones and battle-harness of a once mighty British chief.

Colonel Forbes-Leslie describes Silbury as a beautiful green conical mound 125 feet in height. The diameter he gives at 100 feet at the summit and 500 feet at the base.

Silbury Hill was anciently surrounded by a cromlech, though the stones thereof appear to have been but small. This cromlech is not now visible.

Like almost all our monuments, Silbury Hill has been in danger from the Vandal and the Goth. At the present time we are glad to believe it in safe hands, for the half, menaced with mutilation, has been purchased by Sir John Lubbock, and the honourable baronet's fellow-owner is not a man likely to injure this remarkable and venerable possession.

Sir R. Colt Hoare devoted some attention to Silbury. His measurements do not quite agree with those of Mr Britton. Sir R. C. Hoare puts the circumference at 2,027 feet, the diameter at 120 feet at the top, and the sloping height at 316 feet. He agrees with Britton in estimating the perpendicular height at 170 feet.

Dr Stukeley considers that the projector of Silbury was a man with "a head as well as hands." He chose an excellent site. "The bottom of the hill is natural earth, and beyond

the verge of the circumference the erectors dug the earth away to the level of the adjacent meadow, in order to furnish materials for the artificial part of the hill, leaving, as it were, an isthmus or neck of original land. Further, to render the artificial part more detached from the natural, they dug a deep trench on the "land" side, in the middle of the isthmus, but left two bridges, as it were, or passages, up the hill. By this means the ascent for the multitude employed was rendered more easy; for the natural hill was as a half pause, or resting place for them."

In 1723 excavations and researches made at Silbury resulted in the disinterment of a body, said at the time—on what authority we know not—to have been that of a British king named Cunedha. The body was found near the surface *at the top of the hill.* In the barrow containing the body were found a bridle-bit, some pieces of buckhorn, and an iron knife with a bone handle, was also discovered. The diameter of Silbury was in 1723 measured, and put at 100 feet at top and 500 feet at bottom. The exact cubic altitude was put at 170 feet, the solid contents of the hill at 13,558,809 cubic feet.

Wiltshire abounds in barrows or mound-tombs. One of the most remarkable is situated near Haytsbury, and is known as Long Barrow, though many other barrows in the county much exceed its length of 120 feet. Mr Connington made some excavations here in 1800. He took a section from the eastern side to the centre, and on a level with the adjoining ground discovered a stratum of very black mould an inch thick, which gradually increased in thickness towards the middle, where its depth exceeded a foot. From the centre Mr Connington worked longitudinally for several feet to the right and left, and still continued to find black earth at the bottom; yet, after all researches, the only relics discovered were four small pieces of bone, some small bits of pottery, and a piece of a stag's horn 5½ inches in length.

The Overton Hill barrows, near Abury, are of considerable interest. Sir R. Colt Hoare discovered in one of them a human skeleton, deposited within a cist cut in the native chalk, and beside the skeleton a small lance, a long pin, and a kelt, all of brass. In two other barrows brass pins, kelts, and spearheads were found, and in a fourth barrow a battered cup was discovered. Most of the barrows contained urns or other indications of the bodies having been burnt.

A group of barrows near Beckhampton were explored by the same investigator, and found to contain burnt bones.

In a barrow forming one of a small group near Shepherdshore, Sir R. Colt Hoare discovered a drinking cup most richly decorated with rude, but at the same time not inelegant, ornaments.

The "Long Barrow," near West Kennet, is of considerable interest. This barrow being 336 feet long, is nearly three times the length of the Long Barrow at Haytsbury. In width, at the west end, the West Kennet Barrow equals 40 feet, and 75 feet at the east end. The slope of the barrow from the earth is gradual, but the vertical height is 8 feet. The walls of the chamber are formed by six great blocks of stone, and it opens into a passage. When opened up, the chamber and entrance were found nearly filled with chalk rubble; containing also bones of animals, flint implements, and fragments of pottery. In different parts of the chamber were found nearly 300 flakes, a whetstone, three flint cores, a scraper, a bone pin, and a shale bead. But no remains of metal were found. The most interesting discovery, however, was of two human skeletons, which had been buried in a sitting posture, and two others buried horizontally and at full length.

At Winterton Basset, near Abury, are two small circles of stones.

In 1800 Mr Connington and Mr Wyndham excavated a small, circular barrow, near Knook Castle. The explorers cut right across the barrow, and in the centre came upon an urn, 16 inches deep, 14 inches wide at the bottom, and 5½ inches wide at the top. It was placed mouth downwards in the soil. The urn was made of half-burnt clay, and contained ashes, bits of bone, human and animal, together with some red and black earth of a different character to the soil in which the urn was found. The urn also contained the point of a sword. This piece of metal was 1½ inch long. The metal itself is a whitish brass, with green rust thereon.

On November 20, 1800, the same investigators explored Boreham Barrow. This barrow is situated near Warminster, at a distance of two furlongs to the south of Battlebury Camp. It is 189 feet long at the base, 54 feet wide, and 15 feet high. A great number of burnt and

half burnt bones, both human and animal, were found, but no relics identifying the monument with any particular people or age.

In a valley three miles west of Marlborough is a large number of fallen stones, and at Clatford Bottom is a fine dolmen known as the "Devil's Den." It is formed of two upright stones supporting a large, flat, imposed stone. At the foot lie two large fallen stones. The structure, when standing complete, must have formed a strong hut. Sir R. C. Hoare calls it a kistvaen, but this idea of its character is now discarded.

Wansdyke is the name popularly accorded to the remains of a raised bank and deep ditch which originally ran from Portishead, on the Bristol Channel, to Savernake Forest. Mr Britton seems to think it was erected by the Belgæ "when they conquered parts of South Britain from the Keltæ, the former possessors of the country." This conquest, however, is, to say the least, somewhat mythical, and the connection of this dyke with any particular præhistoric war must of necessity be purely matter for the fancy.

Abury, West Kennet, East Kennet, and Silbury Hill may all be taken together, as they are very conveniently situated for a visit or series of visits. West Kennet village is the most central position.

BARBURY CASTLE, Ogbourne St. Andrews, and Swindon, Wiltshire.

IN the vicinity of Ogbourn St. George, between Marlborough and Swindon, is *Barbury Castle*, a large entrenchment of an oval form with entrances on the eastern and western sides. There are two ditches and ramparts, one within the other, and as the interior ditch and vallum are bolder and more carefully constructed than the exterior, it has been surmised that they were erected subsequently to the inner walls by many years. Sir R. Colt Hoare regarded Barbury Castle as a Celtic fortress extended by English conquerors. In 556 A.D., Kenric, king of Wessex, gained at Barbury an important victory over the Britons, whereby the county of Wiltshire was almost entirely lost to Celtic rule.

Scotland.

THE BASS OF INVERURY, Inverurie, Aberdeenshire.

THE VITRIFIED FORT, on the Hill of Noth, Rhynie, Aberdeenshire.

THE PILLAR AND STONE at Newton-in-the-Garioch, Culsalmond, Aberdeenshire.

THE "Bass" is an earthen mount on the banks of the Ury, in Aberdeenshire. It stands close on the stream, and is of great antiquity. The inhabitants of Inverury, alarmed by an old prophecy ascribed to Thomas the Rhymer, which, among other portents, says—

> And the bonny water of Ury
> Shall bear the Bass away—

erected buttresses against the encroachment of the stream, and so the Bass, or mount, has been preserved. It may owe not a little of its safety also to an ancient tradition that the mount was once a castle, which was walled up and covered with earth in consequence of its being so incurably infected with plague as to be a danger and terror to the inhabitants. It used to be a superstition in Scotland that the pestilence, or black death, was buried in certain places. A pot of gold or other hidden treasure was supposed to have a peculiar attraction for infectious disease. To open up such places it was thought would let loose all the buried seeds and vapours of the plague. This tradition of the mount having been a castle may have no good foundation, but, if explored, it might probably be found to contain some ancient structures.

Aberdeenshire abounds in ancient monuments. Of this Scotch county's antiquities Colonel Forbes Leslie remarks:—

> In Aberdeenshire several fine examples of entrenched positions still remain, in the immediate neighbourhood of the most interesting and numerous of the rude stones on which are sculptured Caledonian hieroglyphics. The most remarkable of these forts are Dun-Echt—commonly called the Barmekyn—Keeg, Top-o-Noath, Dunedlir Barra, Marden Castle Top-o-Benachie, Keir, Hill of Skene, Boyndie, and Keirn. These and others of less note are in Aberdeenshire, but are evidently coeval with the Caterthuns of Strathmore, the Herefordshire Beacon on the Malvern Hills, the Caers of Wales and Armorica, the Duns and Cathairs of Connaught and Munster, the Rath Kigh of Tara, and innumerable others in the Celtic countries of Western Europe. By their circular form, several concentric walls, the absence of cement in the stone work, and other marked characteristics, they are easily distinguished from entrenchments exclusively or originally of Roman design."

The Hill of Tamnaverie is in the parish of Coull, and is of a conical form, about 150 feet in height. On the summit a small space and an earthfast rock were once surrounded by a cromlech, *now destroyed.* Immediately adjoining is a small cromlech 50 feet in diameter, in the centre of which stands a dolmen. The table-stone is 10½ feet long, and about 5 feet broad. It is supported on two uprights only. This monument is remarkable for the remains of concentric walls still visible within the cromlech.

The holy Hill of Binnen is in the parish of Strathdon, and is noteworthy for a large stone resting on its summit. This stone, as to its upper surface, is basin-shaped, and from frequent rains has usually water in its bowl. Apparently, the simple-minded natives were puzzled as to how the water came there, for they came to hold that the stone had miraculous properties, and *exuded* the water. It is just possible, however, that the stone may have originally been placed on the hill in connection with some superstitious observance.

The Hill of Noth, in the parish of Rhynie, Aberdeenshire, is of a conical shape, rising about 600 feet from the base, and is supposed to have been volcanic. Appearances on the summit have been variously regarded as indications of an extinct crater, or as the remains of a vitrified fort. This latter opinion has gained ground from late observations, though both may be correct in their assumptions—the vitrified stone produced by volcanic fusion having been afterwards utilized as materials of a place of strength and defence. The remains of broken rock are undoubtedly held together by vitrified matter, and it is difficult to say how the vitrifaction occurred, unless this latter hypothesis is assumed to be correct. Some of the remains found by Dr Schliemann at Troy were vitrified in a manner closely analogous to the vitrifaction at Rhynie, but we must remember that ardent heat has the same effect whether produced by volcanic fire or by a conflagration the work of human incendiaries.

The Rhayne or Rhynie monument is referred to in an old ecclesiastical manuscript, which recites that on Saturday, May 2, 1349, in the presence of William, Earl of Ross, the King's Justiciar north of the Forth, William of Deyn, Bishop of Aberdeen, held a court, to which William of St. Michael was summoned for illegally keeping possession of church lands; and such court was called to meet "*apud stantes lapides de Rane.*" This reference would lead us to infer that the fort was originally surrounded by a cromlech.

In this same parish is a stone of great antiquity commonly known as Lulach's Stone, and Colonel Forbes Leslie is inclined to think that there may be some truth in the legend that it marks the spot where Macbeth's cousin and successor was slain.

In the parish of Fyvie there used to stand a small menhir, or rather rest, for it appears at an early period to have slipped forward and rested against the stonework of a well. This stone is now removed, but whilst it remained, children were passed under it for the cure of various diseases.

The sculptured stone of Newton is of great interest. It is of quartzose gneiss, about 6½ feet high above ground, and bears near its top an inscription, which consists of forty-four characters placed in six lines of unequal length. The first line of this inscription is about 5½ feet from the ground, the last line about 4 feet. At the edge of the stone, on the left-hand side of the inscription, are a number of short lines or notches, which are variously claimed as Ogham letters and as Semitic numbers. The inscription itself has been "interpreted" in very wonderful ways. Dr Mill thinks it is Phœnician, and finds in it the sorrowful complaint of "Han Thanet Zenaniah—Magistrate." Dr Davis agrees with Dr Mill that the letters are Phœnician, but finds in them a memorial over the grave of "Atalthan the son of Pazach—a man of renown." Another interpreter thinks the inscription Celtic, and says the words indicate a boundary stone. Mr Wright sees Latin in the inscription, and fancies he can make out

Hic jacet Constantinus.

Mr Brown, of Leith, declares the letters to be "Egypto-Arabian," while Dr Moore, of Hastings, has written at length to show the language to be Hebrew, the letters Aryan. Colonel Forbes Leslie inclines to think the letters Phœnician. For myself I would not venture to offend any of these authorities by agreeing with one to the exclusion of the others, and must therefore rest content to question all their readings as hypersubtleties. The lettering is probably that of some local alphabet, long lost and irrecoverable, and all that research can do is to find by analogy whether such alphabet was that of a Celtic or Gothic people, or whether it was neither Celtic nor Gothic, but the record of a precedent Turanian race.

The pillar and stone of Newton-in-the-Garioch are in the parish of Culsalmond, the etymology of which has been reduced by a learned antiquary in its original Gaelic, *Cill-saman*, to literally "Temple of the Sun."

A correspondent from Scotland writes to me as follows:—

"Newton-in-the-Garioch remains the seat of a Presbytery of the Scotch Church, ruling in ecclesiastical affairs over a still rich and populous farming district of several parishes, called Garioch. There can be little doubt that there is here the scene of a vanished glory of ritual in days long before the introduction of Christianity. Close to the church or chapel of Garioch is a large upright stone, 7 feet high, 4 feet broad, and 1 foot thick, called the Maiden Stone, with many hieroglyphics cut upon it, of which Pennant has given an engraving, now itself rather

ancient, in the account of his tours in Scotland. Near the old Castle of Balquham, in the same vicinity, are to be traced the remains of what has been pronounced an old Druidical temple. A singularly fine echo is also perceptible in the same place. Altogether this spot is rich in antiquarianism, for it was also the scene of the battle of Harlow, in which the Earl of Mar and the Lord of the Isles encountered in 1411, and which has fixed itself deeply by ballads and marches in the music and poetry of Scotland."

In the parish of Udny is a subterranean weam (Gaelic wamha, a cave : *cf.* Wemyss), 60 feet long, and forming the segment of a circle. Relics of the stone age have been discovered therein, while close to the mouth of the weam there stands a small cromlech.

Many querns have been found in these caves, of which there are a great number in various parts of Scotland.

At Deir Abbey are two sculptured stones, one bearing a rough cross, the other a crescent, a rude square, a fish-shaped design, and various arabesque lines and cross lines.

In the parish of Inch stands a sculptured menhir. The emblems thereon appear to be pagan and the monument is locally known as the Picardy Stone. This may be taken really to mean Picardach Stone, or Stone of the Picts.

THE CIRCULAR WALLED STRUCTURES called EDIN'S HALL on COCKBURN LAW, Dunse, Berwickshire.

THE BRITISH WALLED SETTLEMENT ENCLOSING HUTS at HAREFAULDS, in Lauderdale, Berwickshire.

EDIN'S, or, as it is sometimes called, *Woden's*, Hall consists of circular walled structures on the summit of Cockburn Law, a mountain in the parish of Dunse. The walls are built in two concentric circles, the diameter of the innermost being 40 feet, and the space between the inner and outer wall from 7 to 10 feet. This space has been arched over, and divided into separate cells of various sizes. The stones are chiefly whinstone, without cement or any kind of mortar, but made to lock into one another by means of grooves and projections. This building, which is certainly of great antiquity, stands on the north side of the hill about half way to the summit. The principal rocks composing the hill are granite and porphyry; circular structures of a similar kind, and usually placed on hills, are met with elsewhere—as, for example, Dundornadilla in Sutherlandshire, to be hereafter mentioned, and Cole's Castle on a rock in the Blackwater of Strathbeg; and others may still be seen in the Breadalbane country, in Glenelg, and on the summit of Dun-Evan in Nairnshire, &c. They appear to have been constructed for defence against the attacks of neighbouring tribes, and may have been used for withdrawing and protecting valuable stock and other property from plunder.

A hundred yards below Coldstream Bridge, on the north side of the river Tweed, lies a boulder of something like 12 tons weight. It is called the "Grey Stone," and the field in which it lies is called the "Grey Stone Field." It used to be greatly honoured by the Border folk, and was the local prototype of the Gretna Anvil. Man and maid used to repair to the Grey Stone, accompanied by witnesses, and having joined hands across the boulder, the leading witness declared them married. And we may add that according to old Scottish law, this would actually have constituted a binding contract.

THE DUN OF DORNADILLA, Durness, Sutherlandshire.

THIS is an ancient tower or hill fort very difficult of approach, standing on a high hill of circular or conical shape, accessible to the top only on one side by a narrow ascent, while a rapid river winds round most of the base. The summit of the hill is surrounded by a strong wall of dry stones, which had been once of great height and thickness. The enclosed area is an oblong space, about 25 yards by 15. This interior is level and clear of stones, but includes remains of a well. Traces of wells and a supply of rock water are very usual in these walled hill forts. On a shoulder of the same hill, about 50 feet from the top, are the characteristic remains of a druidical temple in a circle of large stones firmly fixed in the ground, with a double row extending on one side as an approach to the circle.

Throughout the north of Scotland, and particularly in the counties of Sutherland and Caithness, there still exist a number of Pictish huts or buildings, the primitive character of which, together with their remote antiquity, renders them of no mere ordinary interest to the scientific observer. These rude buildings are marked by an entire absence of brick and mortar; and the Picts do not seem to have understood the principle of the arch. The stones of which these buildings are composed are well and regularly laid, and the structures are of a very solid description, some of them having walls something like 14 feet thick. They were built in a circular form, the interior chamber usually being about 20 feet across. The wall rose perpendicularly for about twice a man's height, and then *domed* over until the two sides almost met. The very centre, however, remained open—probably as a vent for smoke. The door of entry was seldom more than half a man's height, and was usually closed by one broad, heavy flagstone. These buildings are apt to escape notice, for after their erection the Picts were wont to throw up against their sides irregular heaps of earth and stones, so that they presented at quite a little distance the appearance of natural mounds. There used to be two entire buildings of this description, one at *Suisgil*, in the parish of *Lothis*, and the other at *Loth*, in the valley of the same name.

The Pictish buildings had their entrance to the east, and the stones were symmetrically arranged, the lowest at the bottom, the thinnest and smallest at the top. The more pretentious structures not only were set round with a deep ditch, but contained a well covered by a flat flagstone similar to the door stone. The cairns standing near these buildings would seem to be burial places, bones and weapons, both iron and bronze, having been found therein.

At *Diurness*, on the side of a hill called *Bui spinum*, is a rough square building of stone, called *Carn Ri* or King's Cairn. It is supposed to date from the tenth century.

At Langdale, in the parish of *Far*, there was a fine stone circle 100 feet in diameter, and surrounded by a well-defined trench. In the centre of the circle was a tall *menhir*. As early as the beginning of the present century the local farmers had greatly mutilated this monument.

The parish of *Reay* formed in the tenth century the scene of a great battle, between Halladha, the Norwegian Earl of Orkney, and the inhabitants of the mainland. The field of battle is marked by a number of small cairns. There is a mound surrounded by a broad 10-foot trench, and under this mound the Earl *Halladha* is supposed to lie, as he was buried, in his mail armour, and with his great two-handed sword by his side. The circle seems originally to have been surmounted by a *menhir*.

By Stemster Loch, in the parish of *Lathrone*, is a fine prehistoric stone circle. The diameter is about 103 feet. The stones are about a man's height, and are arranged in groups of seven, that is to say, seven stones seem to have been set at a small fixed distance from each other.

Then a larger interval occurs, and then another set of seven stones begins.

At *Loth* there is a rough Pictish fort besides the more ordinary circular building. This fort is called *Carn Bran*, a name which seems distinctly Celtic, Carn evidently being Cairn, and Bran the same word for *strength* which we find in the Irish *Brian*, in French names such as *Chateaubriand*, *Trobriand*, *Briancourt*, and possibly in the English local names of *Brancaster* and *Bramber*.

At *Rangag* are several isolated stones or *menhirs*, supposed to be monuments of leaders who fell in the interminable wars which raged in Northern Scotland from the beginning of the fifth to the end of the twelfth century.

THE SCULPTURED STONE called SUENO'S STONE, near Forres, Rafford, Elgin.

THE Forres pillar is probably as remarkable as any of the ancient monuments of Scotland which have come down to our time in a noticeable state of preservation. And near it is "the witches' stone," clasped together with iron many long years ago in a popular reaction against thoughtless demolition. The pillar is an elaborately sculptured Runic obelisk of dark grey stone. It stands on the side of the Findhorn road, about half a mile east of the ancient burgh of Forres. A series of stone steps have been placed round the base of the pillar, which are probably not more than a century and a half old. But the pillar itself is of hoar antiquity. It is a hard sandstone 23 feet above ground, and of unascertained, but necessarily considerable, depth under ground. The breadth of the monolith at the base is 4 feet ; its thickness about 15 inches. It is thus slab-like, but on the two broadsides the ancient sculptors have lavished all their art. On the north side is a large cross, the top and branches in a circle. Both the cross and all the lateral spaces are carved in what seems endless intricacies of the Runic Knot. Below are two grotesque figures with human heads, bending over some object, with a smaller figure attending upon each. On the south side the carvings are divided into seven compartments, in which are many figures in relief and in processional order —armed men on foot and horseback, with male and female captives bound together. The edges of the pillar are also carved in knots with figures at the base. A structure so ornamental as this, considering the age of its production, must have had something great and signal to commemorate. One tradition is that the seat of the pillar was the scene of a treaty of peace concluded between Malcolm II. and Sweno, the Danish invader of Scotland. Another account attributes the erection to the murder of King Duffus in the Castle of Forres, and the execution of the murderers—a tragic incident of which Shakespeare is believed to have made the noble use we find in the murder of Duncan in *Macbeth*.

The carvings of this very old pillar were presented in careful drawings, in the " Sketches of Moray," by Mr Alexander.

The Rev. Mr Shaw says of the counties of Elgin and Murray :—

> There are in this province several small mounts or *motes*. They generally stand about 40 paces one from another. Near the town of Elgin are two little mounts, called the shooting butts, and two of the same kind are near the Kirk of Petty. They are, in the Gaelic language, called *Tomavöed*, *i.e.* the Court Hill, and in the south they are called Laus, as North Bemich Law, Largo Law, &c. (*cf.* Arbor*low*.) Druidical circles have been very frequent in this province. The stones were generally about 4 feet in length and 18 inches in breadth ; *for the most part the stones are removed by the country people*, but at *Stonnyfield*, near Inverness, there was a large circle about 30 feet diameter ; some of the stones as yet stand. At Durris, at the north end of Loch Ness, is a Druid temple of three concentric circles. In all of these Druidical circles there was an altar stone at the centre ; but that at Durris is taken away, and near the centre is a hollowed stone, which either was a

laver to wash in, or a basin to receive the blood of the sacrifice (compare with the bason stone at Slieve na Callighe, Ireland). Besides circles there were many Druidical cairns in this country, on which at their solemn festivals they offered their sacrifices; these cairns were about 5 feet high and about 30 feet in circumference, and hedged around with stones pitted in the earth to prevent the falling out of the stones of the cairn. Such a cairn stands in the parish of Alves, four miles from Elgin; another in the parish of Birney, two miles from that town, and two or three near *Avemore*, in the parish of Duthel in Strathspey. From these circles and cairns many churches are to this day called *Clachan*, *i.e.* a collection of stones, and, as they stood in time of Druidism in groves and woods, a church in Wales was called *Llan*, probably from *Lhuin*, a grove. There is within a half-mile to the east of Forres an obelisk called Seven's (Sueno's) Stone. The height of it cannot now with certainty be known; it is said to be 12 feet sunk in the corn field. When some years ago it was likely to fall the Countess of Murray caused it to be erected and much sunk to prevent falling; it is about 23 feet above ground, about 4 feet broad: what is above ground is visibly divided into seven parts, whereof the lowest is almost hid by the stones supporting it. The second division contains many figures, but much defaced. In the third compartment are figures of men and some of beasts with human heads; the fourth contains ensigns and military weapons, and in the fifth, sixth, and seventh the figures are scarce discernible. On the reverse there is a cross, beneath which are two human figures of a Gothic form: this seems to be a monument of a battle fought in that place by King Malcolm II., of Scotland, against the Danes about the year 1008. There are about two or three obelisks, of 6 or 7 feet high, below the Kirk of Alves, probably as monuments of skirmishes and the burying of men of some figure.

THE CROSS SLAB, with INSCRIPTION, in the Churchyard of St. Vigeans, Forfarshire.

THE old Church of St. Vigeans belonged in Roman Catholic times to the Abbey of Arbroath, and must have been of very ancient origin, if we are to take into account an extraordinary tradition connected with it. The saying was that the "water-kelpy"—a potent and malignant being in Scotch mythology—carried the stones for building the church; that the foundation of it was supported upon large bars of iron; and that under the fabric there was a lake of great depth. This story lingered in the minds of the people so long after the Reformation that we read in the "Old Statistical Account" that, the sacrament not having been dispensed in the church from 1699 to 1736, some hundreds of the parishioners could not be induced to enter the building, but sat on an eminence outside, under the belief that during the celebration of the ordinance the church would sink, and the inmates be carried down and drowned in the lake! As the expected catastrophe did not occur, popular confidence in the old place of worship was no doubt gradually restored. The tradition may possibly have had its origin from the remarkable caves into which the German Ocean washes through the rock-bound coast overlooked by the Church of St. Vigeans. One of these—the Gaylot-Pot—is as great a natural curiosity as is to be found anywhere. A cavity in the middle of an arable field looks down into "the pot," a huge urn, 150 feet in diameter and 120 feet deep, to which the sea rushes, and retires through an archway of rock 70 feet high, 40 broad, and 130 feet below the top of the cliff on the shore. In the churchyard of St. Vigeans is a Cross Slab with inscription, which has come down from a remote antiquity.

The desirability of preserving these monuments will strike many persons as superior even to the desirability of preserving the greater cromlechs. An unhewn, unmarked stone has no secrets to disclose, but an inscribed stone is a speaking memorial of a primitive race; and, at least until its message comes to be understood, has a claim upon our curiosity and interest over and beyond the claims of all ancient monuments on our reverence and care.

The parish of St. Vigeans is almost level, has a fertile soil, and is well cultivated, with many fine mansions and plantations.

THE BRITISH FORTS, on the Hills, called the BLACK AND WHITE CATERTHUNS, Menmuir, Forfarshire.

THE principal primitive earthwork forts in Scotland are :—

The three forts at Dalrymple, Ayrshire.
The earthworks on Birrenswork Hill, Annandale.
The fort of Knoc Scalbert, Argyllshire.
Wood castle near Loch Maben, Annandale.
The entrenchment at Inch Stuthill.
Liddell-moat at the junction of the Liddell and the Esk.
The Castle at the junction of the Black and White Esks.
Burgh Head on the Murray Frith.
The White Caterthun, Strathmore.
The Brown Catherthun, Strathmore.
The Barmekyn of Echt, Aberdeenshire.
The Fort of Dundalair in Glen Shiora, Badenoch.
The vitrified Fort of Rhynie, Aberdeenshire.

The most remarkable of all these are the Caterthuns of Strathmore. They crown the summit of the hills of the same name. The larger fort is called the White Caterthun, from the colour of its walls. It is constructed very elaborately, and must have been a stronghold of considerable importance in pre-artillery days. It is 436 feet long and 200 feet broad in its interior and highest part. This was what we may call the citadel. Lower down the hill a variety of mounds and trenches impeded assailants, and enabled the defenders to retreat at vantage up the hill, until at the last they found refuge in the citadel. Within the central fort was a well, so that with provisions the position could have stood a prolonged siege. The sister fort of the Brown Caterthun is more nearly circular in design. A series of concentric entrenchments extend down the slope of the hill. The ramparts are very thick, though not so thick as that of the White Caterthun, which is 100 feet thick at the base and 25 feet thick at the top. The Brown Caterthun is situated about a mile to the north of White Caterthun Hill.

The words Black and White in the schedule sufficiently indicate the difference between the hues of the two raths. The latter is always called the "White," but for the former the "Brown" appears to be the more correct designation.

A local correspondent writes me as follows : "The Caterthuns are fortified hills or duns, about five miles north of the town of Brechin. The building on the summit of the White Caterthun consists of an immense quantity of loose stones ranged round in an oval form, the length of the oval being 436 feet, and the transverse diameter 200. Within the area thus enclosed, which is flat and covered with a fine soft grass, there is a spring of water, and on one side the remains of a rectangular building, the dyke and ditch of which are easily traced. Outside the great wall of stones is also a deep ditch; and about 100 yards farther down are traces of another ditch which appears to have been dug round the hill. The fortification on the Black, or, as it is sometimes called, the Brown, Caterthun, from the colour of its ramparts, which are of earth, is circular, and consists of several concentric circles. It may have been of much strength, but is inferior in this respect to the White Caterthun. In King's *Munimenta Antiqua*, vol. i., there are drawings of the latter; and Pennant, who also gives a view of the White hill, ventures the opinion that these hill forts may have been occupied by the Caledonians previous to their engagement with Agricola at the foot of the Grampians. The names seem to be of British origin—*cathair*, 'fortress,' and *dun*, 'hill.'"

A GROUP OF REMAINS AND PILLARS on a Haugh at Claon, on the Banks of the Nair, Croy and Dalcross, Inverness.

THE PICTISH TOWERS in Glenbeg, Glenelg, Inverness.

GLENELG is a district of some extent, containing two principal valleys—Glen More and Glen Beg. This latter valley is by far the more interesting of the two. The Pictish towers of the valley are not in a state of perfect preservation, but they are still sufficiently entire to explain the original system of structure. In the case of each tower the form is that of a truncated cone, resembling so much in its curved outline a glass house or a tile kiln that these will convey a fair general idea of the external appearance of the Pictish towers. The exterior displays no windows or apertures of any kind except a rude and narrow doorway. Within the exterior cone is placed a second cone, and a description of the second tower would be but a repetition of a description of the first. A rude staircase communicates through the whole. The towers contain a series of horizontal galleries, of which the lowest in relation to the tiers are of the greatest height—that is to say, the bottom gallery is about 6 feet high, the topmost gallery only about half that height. The floors of the galleries consist of simple flags. The two towers at Glen Beg are of the following dimensions :—

	THE LARGER TOWER.	THE SMALLER TOWER.
Height.....	30 feet	26 feet
Diameter of external area.	45 ,,	42 ,,
Diameter of internal area.	33 ,,	30 ,,
Thickness of walls.....	12 ,,	12 ,,
Height of door	6 ,,	5 ,,

Besides these two towers there are ruins of two others in the same valley.

A variety of conjectures on the subject of these and other Pictish towers will be found in Macculloch's "Highlands of Scotland."

The group of stones at Leuchar, Skene, is composed of eight menhirs, forming a cromlech 34 feet in diameter. In the centre of this cromlech is a smaller circle, in diameter 13 feet only.

Nine small cromlechs and two cairns are to be seen in the immediate neighbourhood.

At Inches, about two miles south of Inverness, is a cromlech now consisting of 15-feet stones, but originally of about double that number. This cromlech has a diameter of 70 feet. The largest stone is 9 feet high. In the centre is another stone circle, composed of twenty-eight stones. This inner cromlech is 40 feet in diameter.

THE CAIRNS, with CHAMBERS and GALLERIES, partially Dilapidated, Minnigaff, Kirkcudbrightshire.

THE plain on the Minnigaff bank of the Cree, opposite the town of Newton Stewart, has no doubt been the scene of battles in ancient times. It is exactly the point where a force advancing from the English border would seek to cross the river, and where it was most likely to be resisted. But there is authentic record of one great battle fought on this spot by Edward Bruce against the Barons who had supported the English cause after the invasion and conquest of Galloway by Edward I. The fight took place in 1308 "beside the Cree at Caer-Uchtred"—a name still extant in the modern Kirrochtree, the estate on which the plain in question is

situated. The Bruce's brother on that occasion gained the victory, and McDowall, of Garthland, one of the most powerful of the local barons, was slain. Many of the castles in the province were garrisoned by the English at this period, and that some of them at least were engaged in this battle there can be little doubt. But St. John, the English general, soon afterwards brought out 1,500 men-at-arms against Edward Bruce, who was very weak in horsemen. Yet the latter was again successful. The result of these actions was that thirteen castles in Galloway, including the old Royal Keep of Lochnan, fell into the hands of the Bruce. There are standing-stones in a corner of the park of Kirrochtree, and the whole plain is marked by several mounds of stones, of which there has been from ancient date some preservation in the form of a low wall or hedge, and belt of trees round them. When the mail-coach road was made through this level ground about the beginning of the century, two of these cairns appear to have been respected, since they still stand, touching the road very closely one on one side and one on the other. At a later period, when the road-men were widening the highway a short distance from the standing-stones, they came on a vault of large slabs in which human teeth were found. On a height on the opposite side of the Cree a round cairn, nine or ten feet high and compactly built in its outer wall, was taken down, and in the interior were found several cists in which were traces of human remains.

One of these remarkable cairns is locally known as Drumlawhinnie. It stands on Barclay Moor, and measures 891 feet round.

There is another cairn of almost equal size in the same neighbourhood on the moor of Drumandow. This cairn being interfered with by the constructors of stone inclosures, a sepulchral chamber was brought to light. Like the famous Irish chambers, this burial-place is roughly cruciform. There is a long passage, a central chamber, and three side-chambers. The length of the passage and of the opposite limb of the cross makes a total length of 80 feet, but the chamber is only 4 feet high and 3 wide.

A somewhat similar chambered cairn has been discovered at Knockman.

THE CATSTANE, an Inscribed PILLAR, Kirkliston, Linlithgowshire.

THIS is a monumental stone, erected on the right bank of the Almond, not far from the village of Kirkliston, where the field is still pointed out on which Edward I. encamped on his march to Falkirk in 1298. The name of the stone is believed to be a corruption of Constantine, and the stone itself to have been erected in memory of a usurping leader called Constantine, who was slain on this spot in a pitched battle, in the year 995, with Kenneth, the brother of Malcolm II. of Scotland, and the commander of his army. The tradition is so far corroborated by a number of large stones about two miles higher up the river, which have been always said to commemorate the scene of the battle. Stone coffins, heads of spears, and other relics of a general engagement have been found, at various periods, in the adjoining fields. The great antiquity of this pillar is undoubted, but nothing has been carved on it, or remains of what may have been carved, to establish the object of its erection.

The parish of Kirkliston, and indeed the whole county of Linlithgow, with its Royal Palace still in good preservation, abounds with objects of antiquarian interest; while its numerous country seats and smiling farms attest the advanced progress of Lothian agriculture.

THE RING OF BROGAR, and other STONE PILLARS at Stennis, in Orkney, and the neighbouring PILLARS, Firth and Stennis, Orkney.

THE Ring of Brogar is a monument of great antiquarian fame. The site on which it stands is peculiar. A large lake, one end of which has a tidal communication with the sea through a narrow strait, over which a bridge has been thrown, is divided into two—almost wholly bisected—by a peninsula three and a half miles long, and diminishing in breadth from a mile and a half to a very narrow point. The remains consist of two parts—one of which had obviously been a semicircle, and the other a circle. The two clusters are about a mile apart on the peninsula dividing the lake, the circle occupying the tongue of the peninsula. The stones of the circle, thirty-seven in number, are smaller and more weather-worn than those of the other group, and have an appearance of still more antique origin. Sixteen of the stones, or pieces of stone, are still erect, of from 3 to 14½ feet high, while the numerous fragments scattered about are not more than 3 feet in length. The circumference of the circle is marked by a deep ditch, upwards of 30 feet wide, and, though much filled up, is in some parts still 6 feet deep. The circumference, as measured along the outer edge of the ditch, is 1,071 feet. Of the semicircle only three remain—two erect and one prostrate. But they are of great size, being from 17 to 18 feet in height, from 4 to 5 feet broad, and 1 to — feet thick. Besides these, which were obviously stones of the semicircle, there remains a pillar with a hole pierced through it, and a horizontally-placed stone which is understood to have been erected in the centre of the semicircle. The former has been called the stone to which the victims of the sacrifices were bound, and the latter the altar on which they were offered. A mound of earth, still traceable, fenced round the semicircle, and was about 96 feet in diameter. At one end of the bridge across the strait of the lake stands a solitary stone, 16 feet high, 5¼ broad, and 16 inches thick. The stones are all without inscription or sculpture, are of the common schist of the island, and are now covered hoarily with long lichens.

The great circle at Stennis is, in point of size, next to that of Abury among the monuments of this island (see Appendix F.). There is a wild beauty about the situation, too, which is calculated to fix it in the memory, even of travellers of no particular scientific tastes.

The Ring of Brogar originally contained about sixty columnar stones. The superficial extent of the cromlech is 2½ acres. To the inner edge of the surrounding fosse the diameter is 366 feet; to the outer edge 424 feet.

On the other side of the Bridge of Brogar is a lesser circle, in the centre of which stands a dolmen. The central monument is still erect, but of the cromlech stones six alone are still standing. These, however, are of somewhat unusual dimensions, the tallest being 17 feet high. There remains also a fallen stone 19 feet in length.

We have not discovered that anyone has made a drawing of this ancient monument in what may be supposed its completed form, as has been done in the case of Stonehenge; but in itself, as well as in its site of the peninsula-divided lake, it would be a striking picture.

There used to stand at Stennis a fine menhir remarkable for its traditional Gothic origin. It was locally known as the Stone of Odin. It was destroyed in 1814. It was 8 feet high and 3 feet broad, but its thickness was 9 inches only. It was perforated, and the round hole in it was nearly as large as a man's head. As long as this stone stood, the most sacred oath known in Orkney was performed by junction of hands through this hole, "in the name of Odin."

While reciting the Gothic tradition, Colonel Forbes Leslie expresses no personal doubt as to its Celtic "or pre-Celtic" origin.

At Campbelltown a similar stone used to stand, but, unlike the Stone of Odin, this menhir was particularly famous in connection with the marriage promise and vow. Lovers used to join hands through it in sign of plighted troth, but as a violation of such an engagement was believed to entail an early death—generally by violence—it probably was only the most earnest who ventured upon the ordeal.

Tradition records the custom of passing children through the hole in Odin's stone, but we have not met a similar observance in respect to the stone of Campbelltown.

Lieut. Thomas gives an account of the monuments near the Ring of Brogar, which account I venture to condense as follows :—

Scattered round the great central ring of Brogar are a number of tumuli known locally as the Knowes. The most remarkable of these mounds is 112 feet long by 66 feet broad and stands at the shore of the north or fresh-water lake. There is a level ridge on the top, 22 feet in length, and about 20 feet high. A smaller mound, but one which is yet of considerable dimensions, stands to the westward of Brogar Ring. It is 50 feet in diameter and 28 feet high. There are a number of tumuli about an eighth the size of this mound close by. Near the largest tumulus but a little more to the north is a large beehive-shaped mound. This structure rises 5 feet perpendicularly and then *domes* over until near the apex, where it is flat. The total height of this artificial mound is 9 feet, the diameter 31 feet.

Other dimensions of the Ring of Brogar are :—

Distance of pillars from edge of fosse,	13	feet.
Depth of fosse,	6	feet.
Distance of columns apart,	17.8	feet.
Highest standing column,	13.9	,,
Lowest ,,	5.9	,,
Average high ,,	9.0	,,
Broadest ,,	7.3	,,
Narrowest ,,	1.6	,,
Average broad ,,	5.0	,,
Average thick ,,	1.0	,,

Stennis is the old Norn *Steinsnes* "The promontory of the stones," a word not so very different from our existing words, stone and ness, a promontory (Sheerness, &c.).

The name of Stennis is found in an early saga describing the death of Earl Havard, one of the Scandinavian invaders of the islands. It would therefore seem that the menhirs and cromlechs of Stennis were in existence before the Scandinavian invasion.

Pictish Buildings (p. 65).

THE CHAMBERED MOUND OF MAESHOWE, Firth and Stennis, Orkney.

THE tumulus of Maeshowe is a conical mound with a depression on one side near the summit. The mound is 90 feet in diameter. Its height is 36 feet. At a distance of 86 feet from the base it is surrounded by a trench 20 feet wide and rather over 4 feet deep. The mound and the adjacent ground are well covered with grass.

The exploration of this tumulus must be deemed an aid to archæology, for which warm thanks will always be due to Mr James Farrar, late Member for South Durham, and to Mr Balfour, of Balfour, the proprietor of the mound. The result of the exploration was the discovery of a chamber which was reached from the exterior by a passage over 53 feet long. This passage was of uncertain width, but its height gradually increased in its course, which admitted of division into four stages.

	Length.		Width.		Height.	
	Ft.	In.	Ft.	In.	Ft.	In.
First stage.....	22	6	2	4	2	4
Second ,, ...	26	0	3	3	4	4
Third ,, ...	2	4	2	5	4	4
Fourth ,, ...	2	10	3	4	4	8

Total length, 53 feet 8 inches; mean width about 3 feet.

This passage is lined, roofed, and paved with stone slabs, the largest being 19 feet long, 4½ feet broad, and 4½ inches thick. The chamber, when reached, is found to be 15 feet square. The roof was 20 feet high in the centre, but at the walls only 6 feet high, the style of erection being by series of horizontal slabs, each slab projecting a little beyond the one on which it rests. The style of construction points to a very early period of architectural art.

When explored in 1861 the chamber was found to have been previously broken into from the top, so that only 13 feet of the walls then remained, and the sides at that height approached within 10 feet of each other.

The four corners of the chamber are occupied by four buttresses, each at the base from 2 to 3 feet square. These buttresses are perpendicular on the inner sides, while the chamber is diminished in each succeeding course of masonry. Hence the buttresses disappear into the roof-wall at a height of 10 feet from the ground.

In the chamber-wall opposite to the entrance passage, and in the centre of the other two sides, at a height of about 3 feet from the floor, are entrances each leading to a recess or cell. The largest of these cells is on the right-hand side-wall as you enter the chamber. It is 6 feet 10 inches in length, 4 feet 7 inches in breadth, 3½ feet in height, and is reached by an entrance 2½ feet wide and 2¾ feet high. The wall between the cell and the chamber is 1 foot 8 inches thick.

There is no material difference in the position, size, or form of the other two cells, only they are about one foot less in length. That in the middle as well as the one in the right-hand wall has a floor raised the thickness of a slab beyond the entrance; and the floor, the roof, and the back wall of each of these recesses is formed of one slab.

Runes of various sizes and forms to the number of nearly one thousand are carved on the sides and buttresses of the chamber. A winged animal is also sculptured, and this monster recalls the lion of Saint Mark sufficiently to strike the casual observer. This lion is not the only monster which adorns the chamber's walls. A variety of winged, many-legged and strange-bodied beasts are also figured. The runes afford no clue to the date of the structure. Their meaning is simply that of names, which Colonel Forbes Leslie thinks were scratched on the walls by those who made forcible entries and held temporary occupancy during the tenth, eleventh, and twelfth centuries. If this supposition be correct it is curious that we should owe a leading feature of this strange monument to what, in spite of paradox, we may describe as prehistoric cockneyism. At Pompeii names have been found scrawled on walls, but these are usually the appellations of gladiators and other favourites of the hour. This remarkable chambered tumulus of Maeshowe should be compared with that of New Grange in Ireland.

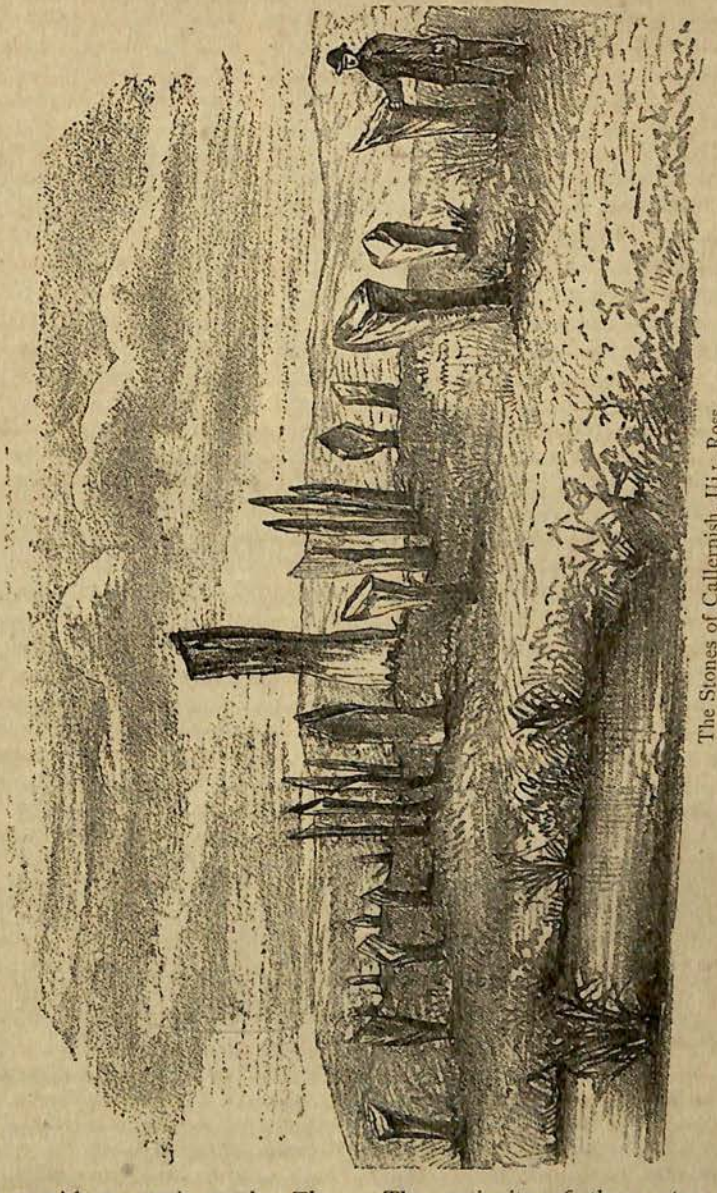
THE STONES OF CALLERNISH, Uig, Ross-shire.

CALLERNISH, the Caledonian Stonehenge, is situated in an even more desolate and in a far wilder spot than the world-famous Wiltshire monument. The bleak and storm-beaten north-west of Scotland is known to few travellers at the present day, and it was known to still fewer, before the search for sport, and the extension of salmon fishing as a recreation, brought thither one class of the "Southron," and the popularity of Mr Black's novels called the attention of another division to the fresh charms of the wild coast by the Northern Sea. And across these same rough and stormy waters we must take our way before we come to the island of Lewis, or Lewse, as in one syllable, the inhabitants pronounce the word. The schedule description "Ross-shire" is slightly misleading, Ross being on the mainland. The explanation is that Lewis is technically included in the county, though when in a day, promised by a famous statesman, distance shall be a reason for increased representation, and the Hebrides send to Parliament more members than London —in that day Lewis may be a county of itself, and have a couple of members specially devoted to defending its fisheries and preserving its ancient monuments. Certainly no monument in all the kingdom is more *worth* preserving than the strangely situated Stones of Callernish.

Landed by steamer at Stornoway, a long, dreary road lies before us. Peat and bog land on the right, on the left, in front, and, as we advance, behind us also. Peat is certainly useful, and, we believe, healthy, but it does not brighten up a landscape. Neither does it make a country particularly easy to traverse, seeing that irregular pools of stagnant water give variety to every acre. The treeless aspect of the land, however, is the feature which chiefly strikes the archæologist, for it reminds him of the approach to Stonehenge.

When we at last reach the stones we are unable to discover, in the configuration of the land, any reason why they should have been erected there rather than at any other part of the road we have recently traversed. The rise at the top of which they stand is a slight one. Both higher and lower ground is in sight. Looking at the stones as a group we find forty-eight monoliths of varying heights, and apparently arranged in very little order. Soon, however, we begin to make out some sort of arrangement. There is one stone noticeably taller than the others, which stand about it roughly in the form of one of those crosses we so often see in churchyards, namely, an ordinary Latin cross with a circle, having for centre the point of intersection of the cross limbs; that is, in this case, the great stone. Before proceeding, we should here say that no one to our knowledge has attempted to find in this grouping the famous symbol of the Christian faith. The monument is almost certainly præ-Christian, the ancient pagan religions holding their own in the extreme north until very late. The stones themselves have now to be examined more closely, when we find them to be of the grey-pink granitic rock which is the foundation of the entire island of Lewis, and which is known geologically by the name of Gneiss. The height of the various stones is rather considerable. The centre stone is 16 feet, the stones of the circle from 5 to 11 feet, those of the cross-limbs from 4 to 8 feet high. The shape of the stones is ungainly, somewhat resembling bones set up on end. The cause of this appearance is their being, some of them broader at the top and bottom than in the middle, while others are thickest at the top. The longer limb of the cross is what has been called an avenue, that is to say, it is double, the two lines being about 9 yards apart. The other three limbs are single. It has been attempted

to show that the arrangement of the stones is astronomical, but this we fail to see. The group may, roughly speaking, be said to lie N.N.E. and S.S.W., but no line of stones tallies either with true or with magnetic north. The measurements of the group are generally given as follows :—Weight of the chief stone, 6 tons ; total length of the cross, 384 feet ; breadth of the circle, 40 feet ; length of southern cross-limb, 87 feet ; of western limb, 39 feet ; of eastern limb, 54 feet ; and of northern limb 255 feet.



The Stones of Callernish, Uig, Ross.

The antiquity of these stones cannot be exactly estimated, but the peat having accumulated 5 feet deep at the bottom of the stones, it has been estimated that not less than one

thousand years have elapsed since the monument was erected. Some channels in the soil, and some appearances of barrows, have been discovered, but no bones have been found nor any ancient ornaments or weapons. The islands off the British coast seem to have been great resorts of the Celtic priesthood, but whether the monuments of Lewis are to be placed beside those of Anglesey and Man, or whether they are to be attributed to Norse constructors, is hardly determinable. The stones are uncarved monoliths, and their erection in a thinly inhabited island, bleak and difficult of access, seems almost as curious as their undoubted antiquity. From their situation the idea that they indicate a burial or battle-field seems more unlikely than that they were originally connected with some religious rite. This, however, will scarcely be settled from the Lewis stones. Their original use may also have been scientific or astrological, but this theory is supported by arguments more or less fantastic, and seems more unreal in itself than do either the battle, the burial, or the religious theories.

The name of *Callernish* is said by Smith in his "Lewsiana" to mean "bleak headland," but the inhabitants of the district call the place *Callanish*, which word has been thought to be philologically allied with words for "place" and "worship." There is another local name, *Fir Bhreije*, which means false men, and alludes to the stones' supposed habit of changing places, so as to prevent a traveller counting them. The local people will not, as a matter of fact, count them, even if asked to do so.

In order to visit these stones the most devoted pedestrian must trust himself to other legs than his own. The distance is close upon seventeen miles, and the neighbourhood of Callernish offers little or no accommodation to visitors.

A local correspondent writes me :—

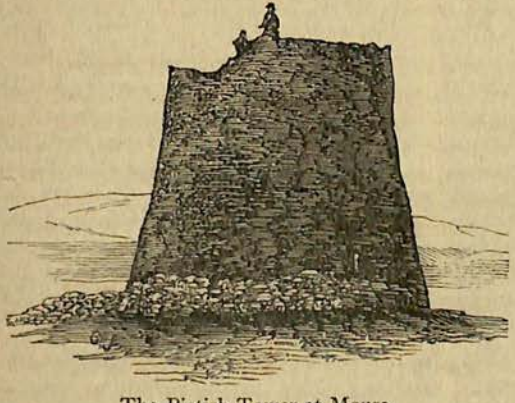
"The remains at Callernish, a district of the parish of Uig, in the Hebridean island of Lewis, consist both of a Danish fort and a Druidical (?) temple, the latter being the most interesting, and still in wonderfully complete condition. The main portion of the temple is a circle of twelve upright stones or obelisks, 6 feet apart, and each about 7 feet high, with a towering obelisk in the centre, 13 feet high. Due south, east, and west radiate three straight lines, each marked by three stones; while towards the north stand two lines of six stone, forming between them what may have been the main avenue or entrance to the circle. The fort, believed to be of Danish origin, is round, well constructed, having a double wall of dry stone. The structure is 30 feet high, very broad at the base, and contracting towards the top in the form of a cone.

"At Melista, in the same parish as Callernish, are remains of much less antiquity, viz. a nunnery, the Gaelic name of which means the "house of the black women," probably in allusion to the costume of the sisterhood, which would no doubt be in sombre contrast to the striped tartans of the Highlanders. Some years ago a peasant, digging a sand-bank among the ruins of the nunnery, came upon six or more sets of kings, queens, knights, and other figures used in chess, made of bone, very well carved, and in perfect preservation."

THE PICTISH TOWER at Mousa in Shetland, and BURGH OF CLICKANIM at Sound, Shetland.

THE Scottish burghs are large circular fortresses, built of unhewn, uncemented, and unrivetted stone. They differ much in size, but little in plan. The form is usually a truncated cone, but some have a slight resemblance to an hour-glass in shape. This peculiar mode of construction favoured defence, for the corbelled battlements of the Middle Ages, although a different plan, were constructed with the same object of overlooking assailants at the base of the tower. The Mousa Burgh is the most important example of this style of primitive fortification. The Scottish burghs are without loopholes, windows, or machic station. A single narrow doorway was closed with large stones. Within the exterior cone a second cylindrical tower was reared. Sometimes this tower was perpendicular; sometimes it leant over at an

angle which brought outer and inner towers together at the top. A rough inclined passage communicates round the whole, and a series of chambers or tiers of interspaces, formed by means of long stones laid across from wall to wall, so as to form flooring and ceiling, are lighted by square apertures looking into the interior area; the central spaces open to the sky. The walls were probably defended by means of ladders or internal woodwork, up which the besieged could run with missiles, or upon which they could stand to hurl stones, &c., on the enemy below.



The Pictish Tower at Mousa.

Shetland, though much out of the course of war and traffic in modern times, had a more stirring history in the now far-distant past. Its bays harboured the Scandinavian Vikings who ruled over the European seas, and ravaged the coasts of England, Scotland, and France for several centuries. Its antiquities are consequently numerous, and in many instances highly interesting. Remains of ancient forts still abound, and are as attractive as any other class of ancient structure to the archæologist. Circular watch towers, belonging to the same period, are also very numerous; and in no part of the British Islands has a greater number of stone axes been found. The two monuments named at the head of our notice have been entered in particular in the schedule of the bill before Parliament.

The burgh of Mousa stands close to the sea on the little island of Mousa, and in its structure closely corresponds with the general character of Scotch burghs. It is circular in form, and open at the top. The principal dimensions are as follows:—

Height of tower	41 feet
Height of door	7 ,,
Base thickness of walls	14 ,,
Summit ,, ,,	8 ,,
Central space diameter	20 ,,

This tower contains a staircase, several horizontal galleries, and some small conical chambers, all opening on the inside. The door is the only opening to the outer air, and the place must have been a stifling and truly miserable refuge. Nevertheless, it has been the scene of at least one siege and one romance, for as late as A.D. 1150 (eighty-four years after the battle of Hastings), Erling the Bold, a famous warrior of the northern coasts, carried off, with the view of marriage, Margaret, the dowager-countess of Orkney. Pursued by Harold, Earl of Orkney, her son, they took refuge in Mousa Tower, to which Harold laid ineffectual siege. Peace was restored by Harold consenting to the marriage.

The burgh of Clickanim needs no particular description after the foregoing special and general notices. It is not in as good a state of preservation as Mousa.

THE INSCRIBED SLAB standing on the roadside leading from Wigton to Whithorn and about a mile from Whithorn, Wigtonshire.

TWO STONES, WITH INCISED CROSSES, on a mound in a field at Laggangairn, New Luce, Wigtonshire.

THE PILLARS at Kirkmadrine, Stoneykirk, Wigtonshire.

WHITHORN is situate in the extreme south of the southernmost county of Scotland. New Luce is in the same county, but more to the north, near the Luce lead mines, and on the river Main. Stoneykirk is situate in the south-west of Wigtonshire, and Kirkmaiden parish forms a mountainous promontory running south between the North Channel and Luce Bay. Altogether Wigtonshire is one of those remote corners of a country where the driftage of shattered nations and tribes overthrown naturally finds rest and refuge. Wigtonshire is to the Lowlands of Scotland what Wales is to mid England, Cornwall to southern England, or Donegal and Kerry to the north and south of Ireland respectively. At Cairnfield in Kirkinner used to stand a cromlech and dolmen, destroyed at the beginning of the present century.

The ruined castles of Cruggleton and Egreness on Wigton Bay are of great antiquity, and well worthy of preservation. Whithorn is a flat uninteresting parish, though the adjacent Glasserton country is very wild, uneven, and picturesque. The name Whithorn is simply a translation of the old Latin name *Candida Casa*. The parish abounds in Roman antiquities, and also contains some fine remains of early Christian architecture. The engraved slab situated by the roadside about a mile out of Whithorn village is of the ordinary local stone, and its interest is purely dependent on the ancient inscription in "an unknown tongue." The stones with incised crosses at New Luce are scheduled for preservation, but why such monuments are included while the numerous fine ancient stone crosses of Ireland are omitted I cannot say, unless it be that the crosses in this are not yet accepted by Scotch authorities as being one with the Christian emblem. Kirkmaiden parish takes its name from a miraculous appearance of our Blessed Lady in the early middle ages. At least, such is the statement of Symson in his description of Galloway. At Dumnan in this parish is the ruin of an ancient Pictish fort. Kirkmadrine is a small hamlet in the south of the parish of Stoneykirk, but north of Kirkmaiden parish. The churchyard seems to have been used as a burying-place from prehistoric to present times, and certainly ought to be carefully guarded. The pillars scheduled are supposed to be the oldest of the stone monuments in the parish, and are deemed Pictish erections They recall the pillars in Penrith churchyard. These latter are called "the Giant's Grave," but no such tradition appears to attach to the Wigtonshire pillars.

Ireland.

THE EARTHEN ENCLOSURE AND MOUNDS called the NAVAN FORT, Eglish, Armagh.

THE fires of Baal continue to be lighted on the accustomed day; the torch of Hymen is still carried at Irish wedding festivities —so interwoven are the pagan and Christian rites in the most conservative country in Europe." Thus writes a well-known Irish authority, Mr Terence Macgrath, in *Time*. Such a term as "the most conservative country in Europe" seems a strange name to give to the land—

"Whose sons, unaccustomed to civil commotion,"
"Though joyous, are sober; though peaceful, are brave."

As soon, however, as we leave the surface subjects of politics, we find that Mr Macgrath has good reasons for what seems at first glance an ironical statement. From their faith to their cabins, from their prehistoric monuments to their living customs, proof is not wanting of that intense veneration for the past which seems to underlie the very nature of every purely Celtic race.

In no country, with the exception of Bretagne, have ancient monuments been safer from injury by the local peasantry. Damage has not been entirely escaped, but the destruction of monuments for the reparation of roads, the demolition of cromlechs for the erection of outbuildings, are vandalisms which must be generally laid to the charge of the governing rather than of the governed classes in Ireland. Probably the strongest of conservative influences in all ages antecedent to the nineteenth century has been superstition, and this influence has been maintained in Ireland even to the present day. It has guarded and set round many a monument with the protection of the supernatural, while it has enabled Catholicism to hallow with Christian tradition not a few relics of a pagan era. The scheduled list of monuments is far from complete as regards England. With regard to Ireland it can hardly be looked upon as more than an outline, a fact which we should very greatly regret but for the assurances conveyed by Sir John Lubbock, in a reply to a letter of inquiry on this subject, addressed to the *Times* by Mr Venables. This reply (slightly condensed) is as follows :—

"The list of monuments given in the schedule is representative, and comprises those to which the Bill is in the first instance to be applied, but power is given to extend the operation of the measure to other monuments, if it is deemed desirable. We have always resisted suggestions to confine the Bill to any given list, on the ground that the number of monuments included must in that case be very large, and that future discoveries might at any moment give to a monument an interest and importance which at present it does not possess."

The origin of the Irish monuments has been frequently discussed, and issues have been introduced which have not appeared to complicate the consideration of English prehistoric stone structures. There are at least four well-defined and opposing theories on foot. The first, that of Mr Keane and some other antiquaries, credits a pre-Celtic, *i.e.* Turanian race, with their erection. The second or "Druidical" belief appears to have had its origin in the eighteenth century. Based upon the weakest evidence, it is still the opinion on the subject most generally held. The third idea credits the earliest Christian peoples of Ireland with them; while the last view lays them to the score of the Danes, whose inroads from the seventh to the twelfth centuries were very numerous, and sometimes very prolonged.

This last opinion is largely based on a comparison with similar monuments in the north-east of Europe. It may generally be observed

that, as discussion progresses, later dates gradually come to be assigned to these erections. So that, instead of its being discussed whether such and such structures date from the tenth century before Christ or only from the Christian era, the present debate now more generally is whether Celtic or Gothic constructors are to be credited with them, both peoples however within the Christian era.

It seems to be a very curious fact that, while Cæsar mentions cremation and sacrifice in connection with the Druids, he makes no allusion to stone altars or temples, or to regular sepulture in barrows. On the other hand, it is asserted that Odin, the great lawgiver of the Goths, made a statute that large barrows should be raised to perpetuate the memory of celebrated chiefs. (*Mandavit etiam ut optimatibus magnos tumulos in memoriam erigerent.*"—*Loccen.* p. 128.) These barrows and monuments must have been elaborate structures, for in Wormius, on Danish monuments, it is stated, "*tumulos in monticuli seu collis magnitudinem aggesta gleba et lapidibus artificiose extruerunt.*" Other laws of Odin ordered that great upright stones should be erected on and round the sepulchre of the deceased; that a chieftain's grave should be shown by an upright stone surrounded by a circle, and that sacrifices should be offered in the centre to the memory of the lost leader. Wormius is of opinion that kings or sovereign chiefs were usually commemorated by a twelve-stone circle, but he adds the strange statement that on the centre stone the newly-elected king-successor was placed and recognized with loud acclamations. Considering that in many cases the centre stone is shaped roughly in the form of an obelisk, this enseating of the new king could scarcely have been a pleasant ceremony for the monarch himself.

The circular enclosures called *Rath*, *Dun*, *Danigean Lios* whether with or without the *Uaigh* or *Uamh Talmhan*, or subterranean chambers, are said by Wood to be generally ascribed to the Danes, while the buildings and collections of huts known as *Brug*, *Bruighean*, *Cathair* and *Baile*, were supposed to have been of Celtic erection. Wood states that all the above words, with the exception of *Daingean* and *Lios* are Gothic.

On the other hand, Nicholas Carlisle gives the following as meanings of *Celtic* words used in Irish topography :—

Agh—a field at the base of a hill.
Achadh—a battle field.
Avhun—a river (*cf.* Avon).
Ath—a ford.
Bal—a town.
Bally—an enclosed place.
Bar—the top of a hill.
Carragh—a great monumental stone pitched on end (*Quaere*, a *menhir*).
Lios—a fortified house.
Rath—an ancient entrenchment.
Teagh—a house.

The general opinion among the peasantry of Ireland would appear to be that these monuments were originally the scenes of pagan rites and religious mysteries, and several structures appear to have been traditionally gifted with miraculous powers, which in course of time became transferred from pagan gods to Catholic saints.

That some megalithic remains were originally worshipped or used for religious purposes seems exceedingly probable. The rocking stones of Cornwall and Bretagne, which Ptolemy Ephestion has remarked could only be moved by a touch of the asphodel, or sacred death-flower, appear to have been purely superstitious monuments. Their connection with death ceremonies would seem to be further borne out by Nonnus :—

'Ασαθεες πλωοισιν ἀλημονες ειναλι πετραι
'Ας φυσις 'Αμβροσιας ἐπεφημισεν.
—(*Dionysia*, lib. 60, v. 473.)

These rocking stones, which may be moved by the wind, are possibly alluded to by Sanchoniathon, the Phœnician, contemporary of Homer, when he says :—

Uranus Betylia, lapides animatas *fabricavit.*

Irish "history" of course favours the view which accords to the national monuments the most ancient origin. To take one rather striking instance—Borlase says that *Crum Cruah*, a heap of crooked, unwrought stones, is the most famous *idol* in all Ireland, and that it stands in the middle of a circle of twelve obelisks on a hill in Brefin, in the county of Cavan. In connection with this story it is curious to note that some of the old histories, once so popular in Ireland, tell us how Tigernmas, King of Ireland, first introduced idolatry, the people having previously done with even less of the supernatural than the child who, through Mr Calverley, tells us that—

All the theology he knew
Was not to play on Sunday.

This idolatrous king was with a large number of subjects miraculously slain, B.C. 966, while sacrificing at Magh Scleachd to *Crom Cruah*, or the magic stone circle.

That these monuments were used for religious purposes by the pagans is a view which must be regarded as strengthened by the evidence existing of purposed church erections on the site of rude stone monuments of an earlier period. Thus, in the tenth century, we find Patrick, Bishop of the Hebrides, desiring Orlygus to found a church "*where he* should find three upright stones." The church of Benachie in Scotland is built in a pagan stone circle. Rudston and Ruthwell pillars would appear to be incorporations of stone monuments, with subsequently erected churches, and so also would appear to be pillars in the Abbeys of Downpatrick and Saint Thomas, Dublin, respectively.

Had these pagan monuments been of no special sanctity beyond that attaching to tombs, it is difficult to imagine why the Christians should have been so anxious to utilize them in the buildings of the new faith. Once admitted, however, that these stones and pillars were connected with the ancient pagan superstitions and creeds, their adaptation to Christian purposes is only part of the system which in Bretagne has crowned the *menhir* with the cross, which fixed the feast of the Purification in the month of Februata Juno, and which transferred to Saint John the Beltan fires of the ancient Baäl.

The Irish monuments have been the scene of many discoveries of vessels, weapons, apparel, &c., and further "finds" would probably reward extended searches. These discoveries within certain barrows and chambered tombs have been too generally taken as fixing the date of the original interments within purely pagan times.

The discovery of ornaments and articles of apparel cannot be accepted, however, as any true guide to the date of the monument. And such discoveries do not go far towards deciding whether such monuments were Christian or pagan. The Christians seem to have imitated the pagans in their care for the dead, as Tertullian remarks how in his time they were sumptuously entombed, perfumed and richly apparelled. Origen also mentions the display made by Christians in the decoration of their dead. St. Gregory of Nyssa beautifully attired the body of his sister Macrina, who died in a convent. The evils which came from this imitation of pagan customs were sufficiently important to be deemed worthy of formal condemnation at the Council of Auxerre.

Information on the subject of Irish rude stone monuments is still very scanty. They are situated in all parts of the island. Unlike Great Britain, the eastern coast seems as rich as the western, and several important remains are to be met with far inland. Some are in wild and desolate spots; others in districts where agriculture is extensively practised, and the houses and cottages of a substantiality not surpassed in the eastern or home counties of England. Thus it is with the first monument that stands on our list.

In the midst of a flourishing and well-cultivated country the fortified hill of Navan rises, a perpetual memento of times compared with which the present are indeed peaceful. The entire summit of this hill is covered by a fort, still nearly as perfect as in the days when one fierce sept erected it and another swarmed up from the fields of Eglish to spend strength and life in attacking it. Its deep fosses, its solid earthworks, all remain to interest the antiquarian; and to no monument could protection come more fortunately than to this Plevna of the past. Preserved now, all future ages will have an almost perfect exemplar of one of the most important forms of ancient warfare.

STONE MONUMENTS AND GROUPS OF SEPULCHRAL CISTS in Glen Maulin, Glencolumbkille, Donegal.

OF all the wild and remote spots to which our round has taken us none surpasses in wildness or remoteness the site of the Irish monuments of Glencolumbkill. The county of Donegal is situated in the extreme north-west of Ireland, and is as cold, stormy, and desolate a spot as hopeless refugees from more favoured parts were ever driven to settle in. Majestic scenery confronts the traveller on every side. Dark and towering hills, amongst which the red deer lurk, deep "fjords" or inlets of the sea, cutting up the coast into all manner of irregular shapes; numerous rivers, countless streams, and a wild coast exposed to all the storms of the Atlantic; such are the chief characteristics of Donegal, the county in which we find monuments and sepulchral cists similar in character to those which we have come across in far distant parts of the British Isles. The existence of these monuments in such a place as Glen Columbkill goes far to show either that their original constructors were a race well settled over the whole of the three kingdoms, and sufficiently populous to have filled up all available territory even to the remotest wilds by the western ocean, or that the monuments here discovered are those of a race steadily driven westward by conquering invaders from the east.

The Glen Valley, in this remote part of Ireland, is a wild highland vale of great beauty. At the bottom of the glen is the church and village of Glen Columbkill, the favourite hermitage of the saintly *Columba*, whose incessant labours for Christianity in Scotland and Ireland rendered all the more sweet his occasional retirement from the world to this romantic and all but inaccessible spot. Where the road turns off at an angle, there stands an ancient cross well preserved. This cross is traditionally attributed to the fifth century, in which Columba lived. The village also boasts of his house and his well, near which a great cairn testifies to the devotion of pilgrims, whose practice it is to add a stone.

The chief monuments at Glen Maulin are the Malin Nur sepulchres. These are twelve large stone-covered tombs arranged as the radii of a circle. The central monument has disappeared. It was probably a dolmen. Several dolmens exist in the neighbourhood. The table-stone of one of them contains so much white quartz as to look as though it were a solid piece thereof. All these monuments are going rapidly to destruction, there being no one to interest himself in their preservation.

Wakeman describes these monuments of south-west Donegal as "an interesting collection of ruined giants' graves, amidst which is a stone known amongst the peasantry as *Fion Maccumbals Fingerstone*. Upon one of the faces of this stone are three circular indentations like some which have been noticed upon monoliths of a prehistoric era. The upper hole is 3½ inches in diameter, a lower one 4 inches. The third has been shattered. Some indications of a fourth cavity may be noticed, but they are very slight and the depression may possibly be natural. The height of the stone above ground is 22 inches; its depth in the soil has not been ascertained. The extreme length is 22 inches. The graves amidst which this stone is found are simply oblong enclosures formed of huge flat flags placed edgeways; they were probably covered with similar stones which have been removed." In most parts of this country sepulchres of this early class have been violated, probably in times very ancient, by treasure seekers.

To the courtesy of the Rev. Patrick Kelly, P.P. of Carrick, we are indebted for the following letter on Donegal antiquities, addressed to him by a lady resident at Glen Columbkill. It shows how, even where an interest is taken in local antiquities, the Christian and more comprehensible relics absorb attention and draw away notice from the works of the unconverted Celts. In a Catholic country the relics of Christian work need little protection, but anti-

quarianism is of all faiths, and values most that of which no new examples exist.

The only antiquarian objects known to me at *Malin* are *three Cromlechs* (dolmens), such as are found in many places, and believed to be *Druid Altars*, and prehistoric. The Martello Tower at Malin is of modern construction, connected with our coast defences.

But in Glen Colomcille PROPER, called by the natives "San Glann," *i.e.* the Holy Glen, some distance from Malin, you have the celebrated Pillar Stones of the most ancient Christian type in Ireland. Lettering being impracticable, our early missionaries used *symbolism*, and so their teachings or 'sermons on stones' have continued read by tradition, and preserved in the greatest of all our monuments, the Irish language.

About five miles from Derry, in the county of Donegal, and overlooking Loch Swilly, is a hill some 800 feet high, upon the summit of which is placed a very fine *rath*, consisting of three concentric rings of ramparts formed in the usual manner of early fortifications by a piling of uncemented stones, and a strengthening thereof by a mound of earth. Within the three rings is a citadel in the form of a circula wall inclosing a circumference of 242 feet. This wall is roughly upright, yet not quite so, there being a peculiar curve, apparently designed to make climbing more difficult, or else to aid the defenders in the better assailing of the advancing foe. There is a small entrance gateway, on either side of which are galleries within the thickness of the wall, extending in length to one-half of its entire circuit, though not communicating with the gateway, but having entrances from the area at their northern and southern extremities. In the centre of the space enclosed by the citadel is a fifth erection, now in ruins and undistinguishable as to its original purpose. It seems to bear signs of having been a later erection than the ramparts or citadel, but may have been the chief's house within the strongest part of the *rath*. It is known by the not over-euphonious title of the *Grianan Aileach*.

In the neighbourhood of Bally-Shannon are no less than fourteen raths, all of them, however, of comparatively insignificant dimensions.

THE EARTHEN ENCLOSURE AND CROMLECH called the GIANT'S RING, near Ballylessan, Drumbo, Down.

THE EARTHEN FORT at Downpatrick, Dunkeltair, Downpatrick, Down.

ALTHOUGH unable to boast of such monuments as those of Slieve na Calliagh and New Grange in Meath, Down may fairly claim a leading place among the Irish counties noted for prehistoric monuments and existent relics of a long distant past. Not only has this famous county preserved during the past three centuries a prominent place in the history of Ireland; not only has it given more titles to the nobility than almost any other county of the United Kingdom; not only is it famous as the first see of Saint Patrick and as the cradle of Irish Christianity; but its records go back to even more remote eras, and these earliest records are carved in earth and engraved in stone upon a score of hills, from the northernmost parishes by Belfast to the wild southern mountains of Morne. Earthworks which would not do discredit to modern engineering, stone structures which, without elaborate machinery, would tax all the powers of builders in the present day, are still to be seen in a state of good preservation. Amongst these none are more worthy of safe guarding, and none more striking to the general observer, than the hill entrenchments of Drumbo, a village in the north of the county.

Drumbo, in the barony of Castlereagh, is a large, and for Ireland, a fairly prosperous, and well-populated parish, four miles from the town of Lisburn, on the old Belfast road. The country is rather boggy, but most of the land is under cultivation, a good quantity of oats being grown. There is not much woodland. The district on the whole may be considered to be fairly favoured by nature, but there are no special circumstances of scenery or situation which might form a clue to the reason of the earthen enclosure made and cromlech erected here. The visitor should make his way to the church which, with its tower and copper dome, is a somewhat striking edifice. The "Giant's Ring" is very near the church, and not many years ago was a very fine and distinct enclosure of over 8 acres. The ground is almost perfectly level, and the circle is of good shape. In the centre of the enclosure is a large cromlech, of which the table or cap-stone slopes towards the east.

The altar or centre stone group consists of a rude incumbent stone, 7 feet long by 6½ feet broad. It is supported at the one end by a triangular stone, and by three square stones; at the other end by three stones one above the other, while at this same end, adjoining the capstone, but not needed for its support, is a large, irregular-shaped rock, terminating in a rather sharp apex, about on a level with the top of the capstone. The enclosure, in the centre of which this stone group stands, is circular, one-third of a mile in circumference. It is surrounded by what must once have been, and, indeed, still is, a formidable rampart of considerable thickness.

The cromlech happily remains undisturbed, but the earthwork has been at many parts levelled for the purpose of aiding the progress of the plough. However, the Ancient Monuments Bill is not too late to rescue the most important part of a very fine relic of prehistoric Ireland. The parish of Drumbo also includes within its bounds the land on which have once been constructed eight strong and large *raths*. The finest of these, on Tullyard Hill, is constructed of earth, loose stones of many different sizes, and also of sundry vitrified substances.

The ancient borough of Downpatrick, which has a reliable and interesting history stretching back beyond the Middle Ages, seems to have been a place of importance from the very first glimmerings of Irish civilization. Before the coming of St. Patrick the place was known as *Dun-keltair*, or Keltair Hill, and it is said to have been the capital city of the lords, or—as

the local "raconteurs" call them—kings of Ullagh. It probably is the *Dunum* of Ptolemy. The earthen fort which it is proposed especially to preserve is a fine rath, or hill fortification. The fort consists of three strong entrenchments on a hill, one above the other. The lowest and consequently most extensive entrenchment is nearly 2,700 feet, or over half a mile, in circuit. The surrounding country is agricultural and fairly well cultivated.

The county of Down likewise boasts of several other rude stone monuments worthy of preservation. There is a splendid cairn on the top of Slieve Croah Hill. This cairn is 240 feet round at the base and 150 at the top, and is one of the finest and largest cairns in any country. On the top of this great cairn several smaller cairns have been raised, probably at a later date from the original erection. The cairn-tomb of Anadorn is still more important. This strange monument is 180 feet round, and contains within its circumference a large, square smooth stone, supported by several others, and forming a low, hollowed chamber something like the one at Stoney Littleton in Somersetshire. In this chamber were found some human bones and calcined remains and ashes, clearly showing the monument to be one of a people who burnt their dead in a rough fire, and afterwards collected the larger bones and the ashes of the body for more ceremonial sepulture. This Anadoun monument, therefore, is a connecting link between the simple cairn and the simple chambered tumulus. It does not show all cairns to have been commemorative of the dead, but it does show us that erecting a cairn was once a recognized mode of commemorating them.

At Saintfield is a solitary *menhir*, rather over the height of a man. A monument covering less than a square yard of ground ought not to be a dear purchase, and the stone from its isolated position is decidedly interesting.

There exist in Down several other *raths* more or less like the one at Downpatrick. One of these is at Saintfield, not very far from the *menhir* before referred to.. It consists of only one rampart and foss, but is strongly constructed, and has evidently been erected by people not wholly unacquainted with the more advanced forms of engineering and constructive work.

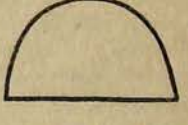
At the N.E. extremity of the town of Dromore, and above the river Lagan, is situated a remarkable prehistoric fort. The rampart and battlement completely surround a mount 600 feet round and 40 feet high. From the river Lagan to this ancient fortification is a covered way upon the descent of the precipice 260 feet in length, 7 feet wide, and 9 feet deep.

There are somewhat similar raths at Donaghadee, Dundonald, Crownbridge, Castlereagh, Castlescreen, and Mount Clogh. There is also a curious fort with a fine covered way at Lisnagead, near Scarva. The raths of Dundonald and Donaghadee are remarkable for chambers or casemates running entirely round the interior.

A small rath near Seaford, a little to the west of Downpatrick, was found to cover a cave about 90 feet long, with a circular apartment on one side towards the extremity and a square apartment on the other, a little nearer the entrance, both covered with roofs of stone. These underground apartments were unhappily destroyed by the rude discoverers as far back as the close of last century, but a stone was rescued upon which some very curious characters were boldly and clearly cut.

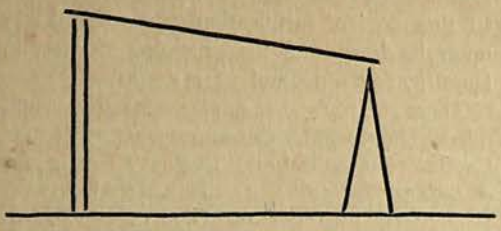
Of the stone altars or table-like monuments there are more than one in County Down. A noted dolmen is situate on a hill called Slieve-na-grideal, in the barony of Lecale, and not very far from Downpatrick. The capstone of this dolmen is 11 feet long, 8 feet broad, and from a foot to 18 inches in depth; it stands upon two supporters.

Another very curious stone group is to be seen at Sliddery Ford, near Dundrum. The chief stone is nearly circular, the diameter from 7 to 9 feet, the face 7 feet in length, while the depth varies, as the stone is roughly semi-circular. This chief stone is supported by three stones, one of which has a cavity that just receives the protuberance of the incumbent stone; on the other two stones the great block rests but lightly. The great capstone and the largest supporting stone are of granite, a good deal weather-worn. The smaller stones are of grey rock. The chief supporting stone is 6 feet high at its greatest, and 3 feet 6 inches at its least, elevation.



Another very curious dolmen is to be found at Legarany, in the parish of Drumgoolan This dolmen is remarkable for its extreme sim-

plicity. The capstone is one straight granite slab 12 feet long and 5 feet broad in the middle,



whence to either end the stone narrows. It is 2 feet thick. The dolmen lies north-west and south-east, the highest end being to the south-east. Here stand two supporters, each 7 feet 6 inches high and 2 feet thick. At the north-west end is a single supporter, of a triangular shape. This stone is 4 feet 6 inches high, and at the ground is nearly 3 feet thick. The extreme simplicity of this construction gives it an air of lightness quite surprising. (See App. G.)

Concerning the prehistoric monuments of the county of Down, Harris, the antiquary, writing in the early part of the eighteenth century, says: "A stone altar stands on the summit of a hill called *Slieve-na-Grideal, i.e.* the mountain of the griddel (so-called from the resemblance this monument bears to that instrument) in the barony of Lecale and near three miles S.E. of Downpatrick. It is composed of a huge flat unhewn rock of the Lapis Molaris or grit kind, interspersed with a mixture of red and white flint, in shape something like a lozenge in heraldry or a diamond on the cards, 11 feet 2 inches long from point to point, 8½ feet broad at the greatest dimension, and 1¼ foot thick in most places, though in some not more than a foot. It is raised upon two rude supporters of the same kind of stone placed edgeways, one of which is 8 feet long, 3 feet broad, and 1 foot thick; the other is not above 3 feet long, and seems to be a natural rock standing in its original position; but by the advantage of the ground the upper or table-stone stands pretty near on a level, though with a small inclination. The cavity underneath is such that a middle-sized man by stooping a little can pass through it, and the stratum upon which the supporting stones stand is a solid rock.

"Another of these monuments is at *Sliddery Foord*, near Dundrum, stands upon three large supporters, each 4 feet above the surface; the incumbent stone is flat at top, but bellying underneath fills part of the empty space between the tripod. The upper stone is 10 yards in circumference, 3 yards broad on the flat surface, and between 4 and 5 feet thick in the centre, but has not above an inch dependence on two of the stones; but the third, which stands north, has a slope in it to receive the great stone.

"Another like the former, stands in the townland of *Legan Evey* and parish of *Drumgoolan*, on a mountain called *Slieve-na-boil-trogh*, being a part of *Slieve-Crooh* near a small Lake lying in the valley underneath it. This also is a huge gutty rock supported by three feet like the former, and is 11 feet wanting an inch long, 5 feet over in its broadest part, and diminishing gradually from thence to each end in a point. It is 20 inches thick in most parts, in one but 18 and in others 2 feet. The three supporters of this huge stone are proportionate to the upper one, and the cavity underneath is such that a man of 6½ feet high can stand upright under it.

"Another of these altars, not much inferior to the former, stands in the parish of *Dromaragh* and township of *Finnis*, about five miles and a half south-east of Dromore.

"About the middle of the Giant's Ring (at Drumbo) is another ancient altar, something different from the others, and consisting of a huge rude upper stone unwrought, almost circular, being 7 feet and an inch one way, and 1 foot 11 inches the other, near two feet, at a medium, thick, but swelling both on the upper and under surface. Two ranges of rude pillars support this monstrous stone, each consisting of seven, and round it at about 4 feet distance, are several fixed stones yet remaining, not above 2 feet high from the earth.

"There is a remarkable circular kairn upon the summit of the highest part of *Slieve-Croah*, being 77 yards in circumference at the bottom, 45 yards in circumference at the top, 18 yards n conical height on one side, and not above six on the other, occasioned by its being placed in part on the side of the summit. On the top of the grand kairn are twenty-two smaller kairns raised, some of them five, some of them four, and others not above three feet high. The stones composing this kairn are of various sizes, all portable and mostly of the grit kind. Many of them are now scattered, and they seem to have been placed with more regularity

than they appear in at present. The mountain on which they stand is boggy and of difficult ascent. This is the largest kairn we have seen, except one at *Karnbane* (so called from it) near Newry, on the edge of this county, but in the county of Armagh, being 180 yards in circumference and ten yards in conical height.

"Vast columns and unshaped rude pillar-stones are also very numerous in this county, and seem to be appurtenants to the *kairns* and to the *crom-liagh*, or *stone altars*, being generally placed at no great distance from them. They are composed of a grit stone, are usually from 6 to 9 feet high from the earth (but some few are taller and many shorter), and about 10 feet in circumference. They stand in a posture of inclination to the east, and have, for the most part, a regular surface at top; though one near *Slieve-Crooh* has an oblong hollow in it, which is probably an accidental circumstance only, for we meet with no others in that manner. Near the *stone altar* at *Sliddery Foord* is a circle of these *pillar stones*, and an entrance into it by two larger than ordinary, set up edgeways. About the base of the coped heap of stones at *Karnbane*, near *Newry*, are forty-two of these *columns*, some of which are pitched upright, and others lie flat on the ground, turned out of their places; one of which measures 15 feet in length, two feet in breadth, and 1 thick. In an adjoining field southward are eleven of these stones, pitched on an end in the ground, irregularly placed, and bearing no form to each other, the furthest of which is within 300 yards of the *kairn*. One of these pitched *stones* stands single among the mountains of *Slieve-Crooh*, and has a cross cut on it and the date 1675, both of which it is certain are modern."

Concerning the prehistoric earthworks the same old writer says :—

"The most remarkable of the large raths in the County Down are—

"I. At Donaghadee.

"II. At Downpatrick.

"III. At Dromore.

"IV. The Giant's Ring at Drumbo.

"V. At Crownbridge, near Newry.

"I. The rath at Donaghadee stands on the north-east side of the town, on a natural hill of a tolerable height, which has been by art formed and shaped round, so that the mount appears as if placed on another of the same sort. On the top of it a hollow is cut from east to west, the earth of which, thrown up, has raised part of the mount higher than the rest, and seems to have been intended as a place for a watch to discover better the approaches of an enemy. It is encompassed by a large dry fosse, 33 feet broad in some places, in some 27, and in others less, out of which the mount was formed. The circumference at the bottom of the trench is 480 feet, but much more is measured from the outside. The circumference at the top is 219 feet, and the conical height on the north side is 140 feet. You ascend the mount by several narrow paths which are curved about it in the fashion of a screw, and appear to have been originally made with the mount, from the top of which the bearings of several parts of Scotland and the Isle of Man appear very visible in favourable weather. It is probable that there is an arched gallery in the body of the mount. Both the mount and town of Donaghadee are commanded by a rising ground about a quarter of a mile to the south called Carnathen Hill or Scots' Hill, and on the south side of the rath is an area or level piece of a fine green sod, on which 5,000 men may be drawn up in rank and file, which, together with the mount, maintains three or four 'sums' or 'collops' of cattle every day of the year.

"II. The fort or rath at Downpatrick, lying on the N.W. side of the town, takes up a vast extent of ground, and comprehends at least three-fourths of a mile within the circuit of all the works. The circumference of it is 2,100 feet, the conical height 60 feet, the diameter at the top bearing a proportion to the other parts. Three great artificial ramparts surround it, the most considerable of which is 30 feet broad.

"III. The fort or rath of Dromore is seated at the north-east end of the town over the river Lagan, and is always green and conspicuous to the travellers and the adjacent country. The circumference of this large 'mole' is 650 feet in the base, the conical height 80 feet, the perpendicular height 43 feet 3 inches, and the diameter at the top 60 feet, with a large battlement encircled with a rampart between 80 and 90 feet broad, and a spacious parapet. The trench, between 10 and 12 feet wide, terminates on a precipice, with two arms embracing a square fort 100 feet in diameter. From the river Lagan to this ancient fortification upon the

ascent of the precipice is a covered way, 260 feet long, 7 feet wide, and 9 feet deep. At the bottom of this mount, where the river is dammed up by a great rampart of stones, is a large basin of water surrounded by the neighbouring steep hills, and at the foot of them a grove of trees show well, and the river tumbling down the rampart with great rapidity affords an agreeable prospect.

"IV. The Giant's Ring, an artificial rath, so called, stands northward of the tower of Drumbo near two miles, and is regularly thrown up, encompassing many acres, but it has no advantage of height like the foregoing raths. The ground about it is often used as a racecourse round which the horses run six times in each heat, which makes two miles, and it is consequently judged one-third of a mile in circumference, but this conjectural manner of admeasurement is not so certain as that the circuit of it takes up 842 paces. *Contiguous to this rath there was a small mount, that some of the neighbours dug through in order to get stones for building;* and in the middle thereof a great quantity of bones were found.

"V. Crownbridge, a large mole eastward of Newry, takes its name from a famous rath in the neighbourhood of it called the Crown Rath, from some resemblance it bears to a crown. It is erected on the top of a hill of easy ascent. It is surrounded by meadows, through which a river gently glides in two channels, forming a beautiful island, in which the rath and hill are situated. It is of a flat, unequal form at top, being 63 feet one way and only 27 feet in breadth, out of which the rath hath been thrown up. The 'surround' of it, taken at the bottom of the fosse, is about 579 feet, and the conical height near 110 feet. On the west side of the rath, and separated only from it by the surrounding fosse, is a square artificial platform taking up about 130 feet on each side, and hollowed in the middle, being of near 30 feet conical height at the medium, so that it is overtopped by the rath, and has a fosse surrounding it about 15 feet broad. If we may credit tradition, this platform was erected as an arena, where two Royal competitors in single combat debated the possession of a crown, and that the rath was raised to perpetuate the memory of the action.

We learn that it is to the late Viscount Dungannon that antiquaries have to be grateful for the strong wall which so well protects the Giant's Ring at Drumbo. We also are glad to know that the Rath of Downpatrick is now the property of Mr J. Mulholland, a warm supporter of the Ancient Monuments Bill, and representative of the neighbouring city of Downpatrick.

At Rostrevor by the seaside, and not very far from Newry, is to be seen the Cloughmore, a great granite boulder of over 30 tons weight. The word Cloughmore is probably derived from Cloech-mor, great stone. Traditions say that human hands placed it in its present position, but there is really no practical warrant for such a belief.

STONE STRUCTURE called STAIGUE FORT, Kilcroggan, Kerry.
THE EARTHEN MOUND at Greenmount, Kilsaran, Kerry.

THE county of Kerry in the wild south-west of Ireland is better known to Englishmen for its scenery than its antiquities. The oldest of all its monuments, the Hills and Lakes of Killarney, are ever new in interest, for there are always persons who have not yet seen them, but who look forward to giving themselves that pleasure. To those who have once visited Kerry, a recommendation to revisit it will seem superfluous, and therefore to them, as well as to those who have not yet changed trains at Mallow for Killarney, or landed in the bays of Bantry or Dingle—to all these we would say, when you are in Kerry, see its man-constructed antiquities as well as its natural charms. Only two are scheduled in the Royal Irish Academy's list, but many others are in existence, and as the search for them will supply a praiseworthy object for pleasant rambles, so will the scenery through which the traveller will pass, and amidst which he will discover these relics of the past, be in itself most full reward for his search and journeying. Genuine pleasure and antiquarian research here admit of being well combined, and if he will only remember that what elsewhere would be deemed mendicancy is in Ireland but a genial interest in the voyager from afar, and that people should visit the Green Isle for any other purpose than that of studying political economy, then he may safely promise himself an uncommonly enjoyable time, during which he will also have materially increased his knowledge of pre-historic monuments in Western Europe.

Staigue Fort, in the county of Kerry, is very closely and accurately described by the Royal Irish Academy in their official catalogue as—

An enclosure nearly circular, 114 feet in diameter, 88 feet from east to west, and 87 from north to south. The stones are put together without any description of mortar and cement, the wall is 13 feet thick at the bottom and 5 feet 2 inches broad at top at the highest part, where some of the old coping stones still remain, and which is there 17 feet 6 inches high upon the inside. It has one square doorway in the S.S.W. side, 5 feet 9 inches high, with sloping sides, 4 feet 2 inches wide at the top and 5 feet at the bottom. In the substance of this massive wall, and opening upwards, are two small chambers. The one on the west side is 12 feet long, 4 feet 7 inches wide, and 6 feet 6 inches high ; the northern chamber is 7 feet 4 inches long, 4 feet 9 inches wide, and 7 feet high. They formed a part of the original plan, and were not like other apertures in some similar structures — filled up gateways. Around the interior of the wall are arranged 10 sets of stairs, the highest reaching very nearly to the full height of the wall, and the secondary flights being about half that much ; each step is 2 feet wide, and the lower flights project within the circle of the higher. They lead to narrow platforms from 8 to 43 feet in length, on which its warders or defenders stood.

This comparatively elaborate military erection we are inclined to attribute to a date little earlier than the tenth century after Christ.

It differs most materially from the monuments of an entirely pre-historic period, and would not do discredit even to a people as civilized as their historians make out the Irish to have been during the centuries between the death of St. Patrick and the invasion of Strongbow.

As regards other ancient monuments to be found in Kerry, the neighbourhood of *Smenuck Harbour*, says Dr Petrie, abounds with the remains of stone fortresses and circular stone houses, together with ancient oratories, exhibiting only an imperfect development of the Roman mode of construction, being built of uncemented stones admirably fitted to each other, and their lateral walls converging from the base to the apex in curved lines.

At *Kilmalkedar*, one mile from Smenuck Harbour, is a pillar stone, on which Ogham characters are still decipherable. At *Dingle* is

another pillar stone of closely similar character; and at *Templegeal*, three miles from Dingle, is a third stone, upon which the Ogham characters are exceedingly plain.

The reputed oratory of Gallerus, at *Dingle*, is well worth preserving. This chamber is a stone erection, 43 feet in length by 10 in breadth, while its height at the apex of the roof is 16 feet. Its mode of construction closely resembles the Pictish houses in Caithness, the side walls having the gradual, inward, circular slope which so peculiarly marks the remains in the north of Scotland.

Near *Loughguir*, by the roadside on the way to Limerick, is a triple cromlech, the outer stone circle being 140 feet in diameter, and consisting of 40 stones, of which the largest is 13 feet long, 6 feet broad, and 4 feet thick. Some of these stones exceed 2 tons in weight. At the top of the hill near this cromlech is a dolmen.

The place and the lake adjacent are famous for a great number of legends which point to the existence of a Celtic city by the lake in pre-Christian times.

Between Castlemain and Tralee are some high hills ; on the summit of one of these, called *Cahir Conrigh*, is a circle of massy stones, unhewn, and piled upon each other horizontally. Several of them are from 8 to 10 cubical feet. The hill itself is over 2,100 feet high.

The harbour of Ventry is divided from that of Dingle by a narrow isthmus. The western point is called *Cahir Trant*, where there is an old Danish entrenchment, and another at Kathanane, a ruined castle. The Irish have a tradition that this isthmus was the last ground in Ireland that was in the possession of the Danes. It might have been easily defended by a handful of men against a large army.

THE STONE MONUMENT at Ballyna, Kilmoremoy, Mayo.

CAIRNS and STONE CIRCLES at Moytura, Cong, Mayo.

THE wild and beautiful county of Mayo is not one of the most visited parts of Ireland, although its charms are not inferior even to those of the south-western counties. Its monuments are very interesting, and should be seen not only by those who go for scientific purposes chiefly, but also by ordinary visitants on fishing or other tours.

Kilmoremoy is a large and rather desolate parish in Mayo, but bordering on Sligo. The "stone monument" is a dolmen much resembling Kits Coty House and other erections of a similar period. Ballyna is the name of the nearest market town.

The village of Cong, situated between Loughs Mask and Corrib, in Mayo, may claim to be the central point for visiting some of the most remarkable scenery in any part of the world. The river connecting the two loughs pursues the greater portion of its course underground, and a cavernous recess in a field about a mile from the village leads to the subterranean passage through which the river flows. The striking character of the landscape naturally attracts many visitors, while some others come to see the ecclesiastical antiquities. Comparatively few however seem to visit the cairns and stone circles, which show how the earlier inhabitants of the inland knew this strange place, and had their abode amidst its wild and beautiful scenes.

Near Lough Gara, about two miles from Boyle, is a fine dolmen, which, although partially overthrown, is of interest from its fine proportions. The supporters are 10 feet high, and the table-stone is 16 feet long. The local inhabitants call it *Leaba Diarmaid an Graine*, or the bed of Diarmaid and Graine, Diarmaid being one of the giants of Irish legend, and Graine a princess, the daughter of *Fur MacCool*.

THE TUMULI, NEW GRANGE, KNOWTH AND DOWTH,

Monknewton and Dowth, Meath.

THE exploration of Irish ancient monuments is to some extent rendered easy by the fact that several of the most celebrated tumuli and dolmens are situate within an ordinary distance of Dublin, or may be reached therefrom at no great expenditure in travelling of money or of time. No one lacking leisure, or having but a short period of time in hand, should attempt to visit the monuments of Down, Donegal, Sligo, and Kerry, but even the non-scientific visitor to Ireland would fail in accomplishing the most ordinary of feats if he left the island without having seen the dolmens round Dublin and the chambered tumuli of Meath and Louth. The dolmens round Dublin are not scheduled in the Ancient Monuments Bill, so we shall content ourselves with a very brief notice of them.

PHŒNIX PARK DOLMEN.

The first is situated in Phœnix Park, Dublin, a little to the west of the Hibernian School. It was discovered in 1838 by some Government workmen then engaged in the removal of an ancient tumulus 120 feet round and 15 feet high. The Phœnix Park dolmen consists of seven stones supporting the usual capstone. The seven supporters are set in the form of an irregular oval. The capstone now only actually rests on three of them. The covering stone is 6½ feet long, 3½ feet broad, and about 1 foot 3 inches thick. Within the dolmen were found three skeletons, two perfect, one nearly destroyed. Shells, a small bone fibula, a flint arrowhead, and an ornamented urn were also discovered in the same dolmen.

HOWTH DOLMEN.

The second dolmen to be noted is at Howth, near Dublin. This monument is composed of nine supporters and a capstone. The table stone in this case is of very solid bulk. It is 19½ feet long and 28 feet broad, while its extreme depth is 8 feet. The enormous weight of this great block has gradually depressed the supporters, one of which, indeed, has broken in two, so that the whole structure has a somewhat shattered look.

KILTERNAN DOLMEN.

The third dolmen is at Kilternan, and may be reached from Dublin in an hour's easy drive or two hours' easy walk. This monument is situate on the side of a hill, and is of considerable interest from the peculiar shape of the table stone. The great topmost block is, in this case, shaped liked a boat, only the keel is uppermost. The great stone measures in length 23½ feet, in breadth 17 feet, and in thickness at the middle 6½ feet. Being supported on six uprights, of which the highest is only 5 feet and the lowest only 2 feet high, the whole monument has a curious appearance of disproportion and want of balance. Nevertheless the six uprights serve to support the great stone.

CABINTEELY DOLMEN.

Near the village of Cabinteely, County Dublin, is a dolmen, consisting of a capstone supported on four uprights. The capstone is inclined at an angle of about 30 deg., its supporters at the right hand end, ascending the hill, being much lower than those on the left. This monument stands at the foot of a gently sloping hill, and the little valley, where it stands, is named the Druid's Glen.

SHANGANAGH DOLMEN.

Another dolmen of considerable interest is to be seen at Shanganagh, near the village of Loughlinstown, by Killeney. The capstone here, as at Kilternan, reminds us somewhat of a boat, keel upwards, only in this case it is tilted up at an angle similar to the Cabinteely dolmen, like which too it is supported on four uprights.

The capstone is 9 feet long, 7 feet broad, and from 3 to 4 feet thick. The lower supporters

are about 2 feet, the higher supporters not quite 5 feet high; hence one end of the capstone is almost 9 feet above the level of the ground.

At Mount Venus, near Rathfarnham, is a fallen dolmen of considerable dimensions.

NEW GRANGE.

To the north of Dublin, on the banks of the Boyne, and rather under five miles from Drogheda, are situated the famous prehistoric monuments of New Grange, which are scheduled as in Meath, and are spoken of by Wakeman as in Meath, but which several other writers describe as in Louth. In reality they are on the borders of the two counties, but in the Government maps are just within the Meath bounds. We note this here, because it is possible to make a mistake and credit Ireland with two New Granges, one in Louth and one in Meath. The New Grange tumulus is about 70 feet high, and covers nearly two acres of ground. It is remarkable for its natural appearance, for, formed of loose stones, partly covered with earth and adorned with many shrubs and some trees, the mound has a look as though it was a normal part of the landscape. The one thing calling attention to the artificial character of the erection is the existence of a rude cromlech encircling the mound. Of this cromlech, a few stones are still standing, each of them unhewn and of great dimensions. Of the ten remaining in 1770, the tallest was 9, the shortest not less than 7 feet high, and the weight of the stones was roughly estimated at rather over one ton to every foot of height. The entrance to the chamber in this mound was accidentally discovered in 1699 by workmen who were engaged in removing stones for the repair of the Drogheda road, but the idea of an underground chamber seems first to have occurred to a Mr Campbell at the neighbouring village of New Grange. To this gentleman's action is due the opening up of the chamber in a careful manner.

Around the entrance to the chamber is a number of trees and a quantity of grass, so that the opening has a decidedly picturesque appearance, without that air of hopeless desolation which chills the visitor to such monuments as Stennis, Callernish, or even Stonehenge. The opening is formed by three stones, two uprights and an impost, the latter stone being considerably longer and thicker than the uprights. Above the opening is a carved stone marked with four figures like St. Andrew's crosses enclosed in long squares. Beneath the opening is a stone sculptured with connected convolute figures, such as are to be met with on certain stones in the north of Scotland.

At the entrance the gallery is 3 feet wide and only 2 feet high, and after running for 13 feet underground it narrows to 26 inches. The length of the gallery from the mouth to the central cave is no less than 62 feet; from thence to the upper part of the dome, 11½ feet. The cave from the gallery gives the exact figure of a cross; the length between the arms of the cross is 20 feet. The dome forms an octagon 20 feet high, with an area of about 17 feet. The dome is composed of long flat stones, the upper projecting slightly over the lower. The dome is closed, and crowned with a large flat flagstone. In the recesses of the chamber were four basins of stone. Two of these were simple, scooped, round stones, something like the stones used in curling, only placed on their rounded and not on their flat side. The other two, however, were placed one upon the other. The uppermost of these is somewhat oval in shape, slightly concave on its surface, and 3 feet in length; in it are two small artificial cavities. This tray lay on the other, which is rather larger and less concave than that which rests on it. One of the "single" basins is very little hollowed, and has a distinct rim on the edge of the upper surface.

The ground plan of the chamber is cruciform, the three shorter limbs forming the recesses in which the basin stones were found. The gallery runs nearly north and south, the cross limbs therefore go from east to west. The sides of the recesses are composed of immense blocks of stone, several of which are elaborated, ornamented with curved and zig-zag lines. These ornamentations have been often regarded as symbolical, but the weight of argument appears to be against this idea. Rude as are the Oghamite and Runic characters, it is yet apparent even to a casual critic that they are letters of *some* sort. As regards the attempt to identify the ornamentation of New Grange with various natural and animal forms, we think that this can only be done by an illegitimate straining of the imaginative powers, and an over-

estimation of the art progress made by the supposed primitive delineators.

At New Grange, a great number of the lines are convolute and spiral, while there are also many which resemble rough sketches for modern fortifications. At the northern external angle of the western recess is a design which appears to us to be either a writing or a copy of a writing, for strange as it may seem there have been antiquaries who have not scrupled to forge imitation prehistoric inscriptions, and even to erect imitation prehistoric monuments. Should this inscription at New Grange be genuine (it is in the Oghamite character, usually regarded as early Christian), while New Grange is equally usually looked upon as a pagan monument; thus the writing would—its antiquity always being assumed—constitute an almost absolute reason for believing either that New Grange is a *Christian* monument, or that Oghamite characters are *pagan*. Upon the eastern side of the stone marked with the supposed Oghamite letters is a fairly delineated fern leaf similar to one marked on the side of a dolmen-tumulus in Morbihan. On the sides of the eastern recess are some very curious carvings. One resembles a row of "diamonds" touching at the angles.

Another is marked with parallel angular lines four deep:—

The inscribed stone and the other carved stones are all supposed to have been so marked *prior* to their incorporation in the tumular edifice. *Some* can be demonstrated to have been so carved, seeing that we find the lines of pattern and ornamentation continued over portions of the stone which are placed against other stones, and could not have been worked after the placing of the stones in their present position. By the aid of a match, ornamentation can be traced along the sides of interstices so narrow as to appear mere cracks.

The lower portions of the walls of the chamber are composed of large uncemented stones placed in an upright position, over which are others laid horizontally, each course projecting slightly beyond that upon which it rests and so on, until the sides so closely approximate that a single stone suffices to close in and complete the roof, which in its highest part is 20 feet above the present level of the floor. This height corresponds very closely with the chamber's breadth. In Edward Lloyd's description of New Grange, written in 1699, that antiquary speaks of many "bones of beasts and some pieces of deer's horns" found on the ground of the central chamber, but he makes no reference to any discovery of human remains.

As to the history of New Grange, Grose thinks the tumulus was erected in the ninth century, but other antiquaries have fancied they were able to identify the mound with the caves or sepulchres of the "ancient kings," which the "Annals of the Four Masters" state to have been broken open and plundered by Amlaff Imar and Anisle, Viking marauders, about the year 862 A.D. Personally, I incline to think that these tumuli have been rifled, though the date of their erection is so uncertain that little good is likely to come of attempts at guessing. That New Grange was a place of sepulture I entirely believe, despite the non-discovery of human bones.

KNOWTH.

About a mile to the westward of New Grange is situate a large mound, which the Irish call Cnoabh, but which is now commonly written Nowth. This Silbury of the sister island rises boldly out of the plain, and clearly proclaims the fact of its being a work of man's hands. It closely corresponds in size to the neighbouring hill of Dowth, and would not be of inferior interest but for the careful investigation of the interior of the Dowth mound by the Royal Irish Academy in 1847, which investigation had the natural effect of concentrating notice on the sister erection. It is to be noted that New Grange occupies a central position, with Dowth on one side, a mile to the east, and with Nowth on the other a mile to the west. This can hardly be looked upon as a coincidence, and forms a decided argument in favour of the idea that all three constructions were made at one and the same time.

DOWTH.

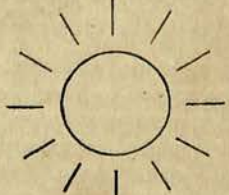
This great tumulus presents the appearance of an enormous molehill, if molehills may for once be really compared with mountains. Its position in the landscape is abnormal, and, were it smaller, everyone would put it down as an artificial erection. But it seems to be too large for any ordinary enterprise to have erected, and certainly seems a marvel when we remember that the original designers were what we now reckon savages or barbarians. On the top of the hill is a ruined building, about one-third down on its eastern side grows a large bush, and to the S.W. a tall, thin, wind-beaten, solitary elm. Various large stones lie about the foot of the mound, which is grass-covered.

The monument belongs, or used to belong, to the Netteville Charity, and in 1847 the trustees

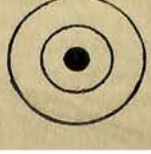
gave the Royal Irish Academy full permission to explore the mound. Mr Frith, a well-known engineer, was commissioned to conduct the excavations. Under the grass he found loose dry stones of small size; in fact the whole hill turned out to be very little beyond an enormous pile of shale, slightly mixed with mould and a few big stones. To sink a shaft through such a "soil" was a work of such difficulty that the alternative course was taken of making an open horizontal cutting from the base of the mound towards its centre. The first discovery was that of a cruciform chamber upon the western side formed of large blocks of stones, and closely resembling the system of construction pursued on New Grange. These stones bore rude decorative carvings, evidently of the same type as those in the central tumulus. A large basin stone was also found, but it had been broken into several pieces. In clearing away the rubbish with which the chamber was choked up, the workmen discovered a large quantity of the bones of animals in a half-burned state, and mixed with small shells. A pin of bronze and two small knives of iron were also discovered upon the chamber being cleared out. A passage 27 feet in length was discovered, the sides of which inclined considerably, leading in a westerly direction towards the side of the mound. This passage was composed of edge-ways-placed flat stones, of great bulk, with horizontal stones crowning the passage, so that a sectional view would roughly resemble the letter π. The chamber is rather smaller than that at New Grange, but is built on the same plan of a circle, with recesses in connection therewith. From one of the recesses at Dowth, however, there runs, in a southerly direction, a passage which communicates with a series of small crypts. This is a further elaboration of design not found at New Grange.

Between the northern and eastern recesses of the chamber is a large stone, 9 feet high and 8 feet broad, upon the face of which is one carving shaped like—

another shaped like—



and a third shaped like—



There are other carvings upon this stone, but of a simpler design than the above.

On the southern side of the mound is a square room, the wall-stones of which are marked with a variety of rude and simple signs.

In this chamber many bones were discovered. Generally, although as regards the animals not invariably, the bones discovered to be human were burned or charred, but the bones of horses, pigs, and deer were untouched by fire. In the same southern chamber was also found the head of a fox.

Of inorganic remains the principal were a star-shaped stone ornament or amulet, some bone pins, a jet ring, and a few beads.

In another part of the mound a number of round stones, somewhat smaller than tennis balls, were discovered; and these some antiquaries have assumed to be slinging stones.

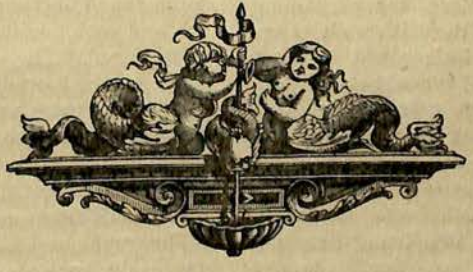
Three hundred years ago the whole district was probably rich in other pre-historic monuments of great interest. There evidently was at one time a double circle of stones round Dowth Hill, an arrangement met with in other parts and which goes a considerable way towards identifying cromlechs with sepulchral monuments.

The neighbourhood of Monknewton and Dowth is not entirely wanting in military or presumably military erections. There is a rather large rath not far from Dowth mound.

The word *Dowth* is a contraction from the Irish *Dubhath*. The name of the companion tumulus of *Nowth* is written also *Knowth* and *Cnowth*.

Of the county in which these famous monuments are found it may be observed that Meath of old was always among the most open, best peopled, and cultivated of the Irish counties. It was very early civilized, the see of Clonard being founded by a Christian prelate so far back as A.D. 520.

This being the case we are, on the whole, inclined to assign to New Grange, Knowth, and Dowth an antiquity of at least a century beyond that date. That the tumuli are Christian erections we in nowise believe.



THE EARTHWORKS on the Hill of Tara, Tara, Meath.

WE do not know whether Mr Timbs, in his account of "Popular Errors," has alluded to the insufficiency of the evidence upon which Tara is usually credited with "halls" of a more or less grandiose or palatial description. Tom Moore's song has probably inspired many persons with the idea that there once stood on the hill of Tara a palace of somewhat similar character and extent to Windsor Castle. There will, therefore, be in all probability some disappointment at a bill which does not propose to do more than preserve "the earthworks on the Hill of Tara." "Why," it will be asked, "why are not the ruins of 'Tara's Halls' to be preserved?" We hardly venture to hint that the answer would be, "Because there are none."

Legend tells us that, "once upon a time," a king, rejoicing in the euphonious name of Ollamha-Fodhla, instituted a triennial parliament, which assembled at Tara for the regulation of Irish affairs, and for the election and investiture of a supreme sovereign so often as there was a vacancy. This is, we believe, the parliament which a certain section of the Irish wish to re-establish. We know very little about it, but it will be observed the legend records at least one merit—it met only once in every three years. The hill of Tara, from being the place of meeting, was frequently known as Teagh-mor—great house or place. At Tara stood the *Lia Fail* or "stone of destiny," which was afterwards removed to Scotland, and, after being there used as a coronation stone, was finally brought to England by Edward I., and is now in Westminster Abbey. In this matter Ireland has clearly been wronged for the benefit alternately of the two sister kingdoms, but the redress of the grievance may safely be left to the energy of Irish Home Rule members of Parliament. The hill of Tara is further memorable for St. Patrick's preaching of Christianity in the fifth century, and for a great Danish defeat in the tenth. Three rebellions have made use of the hill's associations for the purpose of inspiriting their troops, but the titular deities of the place failed in giving victory either to "King" Roderic in his attack on the Normans, or to O'Nial in his rebellion in 1539, or to the anti-Union insurgents in their fight with the yeomanry in 1798. There now remain on the hill some earthworks of considerable extent and of diverse arrangement. Like most hill fortifications, the original design of defence appears to have been the formation of a circular rampart surrounded by a fosse. Within the hill entrenchments have been found a few remains, which appear to indicate that a few huts once stood on the hill, but no remains of a palace have rewarded the most careful search. This being the case, we may here be, perhaps, permitted to point out that the triennial "parliament" may possibly have met in the open air. In primitive times the duties of a parliament were not to wrangle for six months out of every twelve, but to summarily decide whether such and such a tax should be raised, such and such a chief elected, such and such a war declared. The erection of a great palace or house, which would only be used for thirty days in a century, seems to us an even more unlikely matter than that the ancient Irish assembly was an *al-fresco* one. Anyhow, it seems an excellent thing that the historic hill of Tara should become national property.

The prehistoric remains at Tara are more specifically known as *Rath Riogh*, *Teach Miodhchuarta*, *Rath Grainne* and *Rath Caelchu*.

I. *Rath Riogh* is an oval rampart, 850 feet long, and about 300 broad. In the centre of it is a mound known as *Forradh*, and another called *Teach Cormac*. The *Forradh* is flattened at the top, and surrounded by two lines of earth, with a ditch between. In the centre of the mound stands a *menhir*. It is a smoother and more symmetrical stone than most of the *menhirs* met with in Western Europe. On the south-

east *Teach Cormac* and *Forradh* touch. *Teach Cormac* is a double rath but of smaller dimensions than *Forradh*. Its diameter is about 140 feet.

II. *Teach Miodhchuarta*, or the Old Hall, as, for the sake of a very desirable brevity, the people sometimes call it, is a very long parallelogram doubly ramparted with lines of earth, the one a little way beyond the other. It runs 360 feet north and south, but only 40 feet east and west. It has twelve gaps or entrances, six on the north side and six on the south. A very old writer says:—

> The eating hall had twelve stalls in each wing, tables and passages round them: sixteen attendants on each side—eight to the astrologers, historians, and secretaries in the rere of the hall, and two to each table at the door—100 guests in all. Two oxen, two sheep, and two hogs at each meal were divided equally on each side.

Here is circumstantial evidence indeed, evidence to which the reader will probably know exactly how much credence to give and how much to withhold. The twelve gaps or entrances seem to be the principal foundation for the whole story.

III. and IV. *Raths Grainne* and *Caelchu* lie to the north of the "Old Hall." They are well worth preserving, but are neither of extraordinary dimensions nor of exceptional structure.

It is rather curious to note that, while in other parts of Ireland *raths* are generally attributed to the Danes, the *raths* at Tara seem always to have been popularly spoken of as Celtic or native Irish monuments.

This difference, suggesting inconsistency of tradition, was first perceived by Thady O'Roddy, a well-known Irish writer, in the seventeenth century, who says:—

> For the carnes or heaps of stones, in several parts of Ireland, some of them were heaped as monuments in memory of battles fought in such a place; some made in memory of some eminent persons buried in such a place, some of them laid over some corpse, as the Romans did. Aggere cinctus.
>
> For the forts called the Danes' forts its a mere vulgar error. For these forts, called *raths*, were entrenchments made by the Irish about their houses. For we never had any stone worke in Ireland till after St. Patrick's coming, Anno Christi 432, the 5th yeare of the reigne of Laogary Mac Neill. And then we began to build churches of stone. So that all our kings, gentry, &c., had such raths or forts about their houses. Witnes Tara forts, where the kings of Ireland lived, Rath Croghan in Connaught, &c.
>
> For the stones supported by pillars; they were the heathen priests' altars, though vulgarly called Dermot and Grany's Bed, &c.

When Thady O'Roddy speaks of stone works he probably means stones cemented or mortared together as houses now are built.

Dolmens in the south of Ireland are often called Giant's Beds or Giant's Graves.

The reason why the Hill of Tara came to be deserted is said to have been the unfortunate issue of a Church dispute between "King" MacDermot O'Fergus and "Saint" Ruodan of Lorha. The "Saint" was exceedingly incensed at some action of King MacDermot's, and having no military force at his back his vengeance "took the form" of a solemn curse upon the Hill of Tara, including the palace on the hill and the king within the palace. This "distressful" affair came off in the year 563, since which time the hill has been unlucky even apparently to Irish "patriots," some of whom have enjoyed since 1798 the melancholy satisfaction of reposing on its historic site.

Fairness requires us to say in passing that both Mr Wakeman and Dr Petrie regard the central *menhir* of the Forradh mound as no other than the famous *Lia Fail* itself. Dr Petrie thinks—

> It is in the highest degree improbable that, to gratify the desire of a colony, the Irish would have voluntarily parted with a monument so venerable for its antiquity, and deemed essential to the legitimate succession of their own kings.

To this Wakeman adds his conclusion that—

> The veritable *Lia Fail*, the stone which, according to the early bardic accounts, *roared* beneath the ancient Irish monarchs at their inauguration, remained forgotten and disregarded among the green raths of deserted Tara.

The simplest of arguments against these two antiquaries is also the fairest. Look at the stone itself, and can anyone say that it looks at all fitted for a kingly seat, or even for a seat at all? But we frankly admit that we do not understand how any stone could *roar* beneath a king even of the island of miracles. Dr Petrie, however, has not lacked supporters even down to the present time.

Miss Stokes, a lady whose name will be familiar to every student of early Irish architecture, writes :—

The Royal Tara, a grassy hill of moderate height, yet commanding a most extensive prospect, is truly the locality in Ireland of the deepest interest to all inquirers into our national history. The oldest bardic legend ascribes to it the honour of having been the seat of a long line of Irish kings, stretching back to the times of the Fir-Bolgs and the Tuatha de Danaans and down to the time of Patrick and of Christianity, and, in addition, notices of Temur of Tara as a chief seat of government from the third to the sixth century are held as reliable. Here too the various lives of S. Patrick agree that Christianity was first preached to the King of Ireland, and its spread throughout the country dated from this period.

A battle of Tara even more recent than the encounter of 1798 took place in the Irish Academy, on the award of a gold medal to Dr Petrie for his treatise on this historic site. This treatise, which was published in 1839, ended as follows :—

The ancient monuments of Tara are all nearly contemporaneous, and belong to the third century of the Christian era, a period quite within the limits of authentic Irish history.

A uniform character pervades all these earthen works, and marks them as the monuments of one people ; and this fact may go far in elucidating the history of that Scotic race who ruled in Ireland at the period of their erection.

Of the character of the buildings which were originally connected with these remains, it is scarcely necessary to remark that they must obviously have been of wood and clay. And though stone houses as well as fortresses are commonly found along the northern, western, and southern coasts of Ireland, it is quite evident that, with the probable exception of the ancient Tuatha de Danaan *Cathair*, nothing of the kind ever existed here.

But, though the houses were unquestionably of these materials, it must not be inferred that they were altogether of a barbarous structure or inferior in point of comfort to the contemporaneous works of other nations, equally remote from examples of Grecian and Roman civilization.

It is not improbable that they were unlike or inferior to those of the ancient Germans, of which Tacitus speaks in terms of praise, and which he describes as being overlaid with an earth so pure and splendid that it resembled painting.

Sir William Betham, one of the leading Irish antiquaries of that day, took considerable exception to this essay. He opposed the award, resigned his place on the Academy Council, and wrote as follows :—

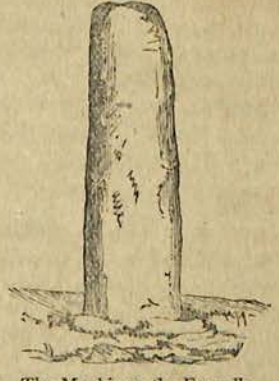
So far from Mr Petrie's essay, in my humble judgment, contributing in the slightest degree to forward Irish literature or adding credit to the Academy, I think it has inflicted an injury which it will never recover. And as to loss of character to the Academy by conferring a medal on such a production, I fear the stain is indelible. The leprosy can never be removed.

Tantaene animis movet coelestibus irae!

Of course Dr. Petrie replied "with great spirit," and equally, of course, Irish antiquaries speedily ranged themselves on different sides of the question. Colonel T. Colby and Captain Larcom spoke up with vigour for Dr Petrie. The final issue of the discussion we take to have been that, while Dr Petrie had the best of his antagonists in simplicity and kindliness of utterance, his antiquarian opinions were shown to be dangerous, misleading, and based on quite insufficient data, if not on positive mistranslations of ancient documents.

Tara is very simply but very sensibly described by Luckombe, who visited it in 1879 :—

"This famous hill," he says, "is situated about eighteen miles from Dublin. After reading the pompous accounts of the triennial conventions of Tarah where the monarch, provincial kings, and subordinate sovereigns solemnly assembled to adjust rights, enact



The Menhir on the Forradh.

laws and promulge them, one would naturally expect that there might still remain some mouldering heap of that vast edifice wherein the States-General met. The very same expectation is raised by the etymologist, who assures you that Teamor is literally interpreted the great house. How,

then, must you be surprised to hear that there is not even the vestige of a palace to be traced ; nay, that the very hill itself is evidence enough to prove that there never could have been a considerable house of stone and lime upon it ! The circular forts, indeed, still remain in which the several chiefs used either to pitch their tents or to erect other temporary sheds, but these very entrenchments evince that stone buildings were not so much as thought of for this eminence.

"I will not pretend to deny that the monarch might have had for his own residence a stone house somewhere near this hill ; perhaps at the foot of where the Earl of Meath's house now stands. But even this is problematical, especially when we consider that the palace, in which King John entertained the Irish kings in Dublin, was reared by himself and made of hurdles."

This is, we fear, a sad blow to Irish traditionary grandeur. No wonder "some heart indignant breaks" when the hill palaces of Tara are reduced to—"temporary sheds !"

THE EARTHWORKS at Teltown (Taltin), Teltown, Meath.

THIS village, otherwise known as Killalton, is situated at a distance of rather under four miles from the ancient town of Kells, and is itself of very considerable interest in Irish local history. Under the name of *Taltion* it is celebrated as having once been the scene of great periodical assemblages for business, sport, and social intercourse; in fact it was the *locale* of a great fair. A "king" named Tuathal is said to have established the assembly, which appears originally to have been known as S. Teallan's Fair. This saint inhabited the district at an early period of Irish civilization, and built the church of *Teachtelle*, that appellation evidently being but another form of the saint's own name.

The land hereabout is fairly well cultivated, being about two-thirds pasturage and one-third arable.

The hill of Teltown, between Donaghmore and Kells, is crowned with a large rath. This fort, known as the *Rath Dubh*, has been stated to measure 963 feet in circumference. It has openings to the north and south. It is an interesting monument of antiquity, but its outlines cannot be so clearly traced as those of the Downpatrick, or of several other noted raths. The Irish "historians" carry back the history of Teltown to 734 B.C., or A.U.C. 19. The summit of Teltown Hill is 293 feet above the level of the sea.

THE EARTHWORKS at Wardstown (Tlaghta), Athboy, Meath.

AT the junction of a little stream with the river Boyne, and at a little over eight miles distance from ecclesiastically famous Kells, stands the small town of Athboy, so named from the yellow colour of the water at the ford. To the east of the town is Ward Hill, on the summit of which is a large rath known as the *Rath of Tlachtga*. This is the third of the reputed palaces of the so-called "kings" of Ireland. The spot is much more interesting as the site of a great fair, which fair seems itself to have been occasioned by a great religious gathering somewhat similar to the Breton *pardons*. On this hill in pre-Christian times, on a date corresponding to October 31 in our calendars, the fire of *Tlachtga* was wont to be kindled and religious observances gone through. The coincidence of this date with a Christian festival, All-Hallows Eve, is not without significance to students of folk-lore.

THE TWO CENTRAL TUMULI on the Hills, called Slieve-na-Calliagh, Loughcrew, Meath.

AMONG the many archæological discoveries which the past quarter of a century has brought forth, few exceed in interest that made by Mr E. A. Conwell, of Trim, in 1865, the site of the discovery being the hills of Meath, which attain to nearly a thousand feet in height, overlooking the demesne of Loughcrew and the plains of Clonalreary from the north, and the valley of the river Blackwater for a distance of about six miles to the east, of Oldcastle from the south. The hill-ridge of Slieve-na-Calliagh or the Hill of the Hag or Witch, consists of three well-defined summits, the most westerly being known as Cairn Bane. These summits are occupied by groups of ancient Celtic pagan sepulchral cairns, each containing chambers formed by large flags set on edge, and rough pillar stones, principally of sandstone and calcareous grit. Originally each of these was roofed in by large slabs of dry masonry, the stones overlapping each other till a rude, bee-hive-formed chamber was constructed, the dome being closed in by a single flag-stone. Access to these chambers was by a narrow passage, roofed with flat stones, and usually facing to the east. When the dome and passage were completed, the whole was covered up so as to form a large conical mound of ashen-gray stones, around the outer base of which rows of large flags were placed on end, thus forming a rude pyramid, visible for miles around.

Mr Conwell succeeded, at great pains, in making rubbings of nineteen carved stones, and rough plans of the various groups of cairns on the three summits, and Mr Naper, the lord of the manor, giving zealous aid, the whole group of monuments has been carefully and scientifically examined.

In plan the chambers are for the most part cruciform, the shaft representing the entrance passage, and the termination of the arms, the small cists, from four to five feet square, arranged around the central chamber, which in one instance, that of the so-called chair cairn, is octagonal. Almost invariably the mouth of the passage faces from E. to E.S.E., and its position is marked by one or more large flag-stones, placed at the outer periphery of the circle in such a way as to cut off a portion of it—a peculiarity of structure which was first noticed by Mr Conwell. The strange style of ornamentation observable on many of the chambers or cists is apparently of three kinds—punched work, chiselled work, scraped work, the first being very common, the last exceedingly rare. It is very remarkable that though the carved stones exceed one hundred in number, there are scarcely any decorations alike!

Here, among the earliest peoples, we have an independence and self-reliance of workmanship which a great critic has characterized as the cause of the pre-eminence of all true Christian and mediæval art and architecture.

As we enter the chamber of the large cairn on the western summit we see opposite to us a wall of stones stacked lengthwise, one upon the other. Their size is extremely various, from stones the size of an ordinary flagstone, only thicker, to small blocks not exceeding the dimensions of an ordinary brick. On the right-hand side, looking north, are two great upright stones. Two of the wall stones between the uprights are of great bulk, and the upper one is marked with two ovals cut on its surface. The ovals are not together, but at different parts of the stone. The upright stone on the right hand, nearest to the centre of the chamber, is marked with concentric ovals, with dots and with a variety of lines, principally upon the lower part of the stone, near the ground. The stone is rather taller than a man's height. On the left-hand side are four tall upright stones, of which the one on the extreme left is marked near the top with some carved patterns, including a large diamond enclosed within a circle. In the centre of the chamber, on the ground,

lies a large basin stone 5½ feet on the longest diameter of the oval, and 3 feet 2 inches on the narrower diameter. The shape of the stone is almost exactly that of a concave hollow dish or of a shallow oval basin. The basin-stone is uncarved, but a piece is chipped from the side lying to the south. Immediately at the back of and above where this stone rests is an immense square upright block of stone, forming the centre of the chamber wall on the north side. On the flat surface presented by this square block are the ornamental carvings, which render the whole monument so important as an antiquarian record. The decorative designs cover almost the whole surface of the great square stone. Nearly at the centre but a little towards the right is a dot, round which are drawn nine concentric circles, four complete, five incomplete. This is the most noticeable as it is the largest of the designs upon the stone.

The general ornamentation may be thus described: small circles with or without a central dot; two or more concentric circles; a small circle with a central dot surrounded by a spiral line; the single spiral; the double spiral; two spirals starting from different centres; rows of small lozenges and ovals; stars of six to thirteen rays; wheels of nine rays; flower ornaments, sometimes enclosed in a circle or wide oval; waved lines; groups of lunet-shaped lines; pothooks; small squares attached to each other side by side, so as to form a reticulated pattern; small attached concentric circles; large and small hollows; a cup, hollow, surrounded by one or more circles; lozenges crossed from angle to angle; squares produced by scrapings; an ornament like the spine of a fish with the ribs attached, or the fibre system of some leaf; short equi-armed crosses starting sometimes from a dot and small circle; a circle with rays round it; the same contained in a larger circle; a series of horseshoes or letters U inverted—∩ ∩ ∩; vertical lines far apart, with ribs sloping downwards from them like twigs; an ornament like the fibre system of a broad leaf with the stem attached; rude concentric circles, with short rays extending from part of the outermost circle; an ornament something like the simple Greek fret or key patterns, with dots in the centre of the loop; fine zigzag lines, and two parallel lines, on each of which, and pointing towards each other, is a series of cones, ornamented by lines radiating from the apex, crossed by others parallel to the base: this particular design bears a striking resemblance to the Patella shell, sometimes found with prehistoric human bones; a semicircle, with three or four straight lines proceeding from it, but not touching it; a dot, with several lines radiating from it; combinations of short straight lines, arranged either at right angles to, or sloping from, a central line; an ∿ shaped curve, each loop enclosing concentric circles; and a vast number of other combinations of the circle, spiral, line, and dot.

As to the state in which these antiquities now are, Mr G. V. Du Noyer says:—

In the cists which have been long exposed to the destruction of the atmosphere, the punched or other work is often much obliterated, but in those lately opened the ornamentations are as fresh as at the hour when the rude Celt departed with superstitious awe from the gloomy death chamber of his king, and thanked his deity that the work was done with all honour to the mighty dead, and praise to the skilful architect and cunning sculptor.

The same eminent antiquary makes the following critical remarks on the carvings at Slieve-na-Calliagh, or, as he spells it, *Slieve-na-Calligh*e:—

When decorative carving is attempted by any semi-civilized people, as the builders of sepulchral cairns must have been, we naturally expect to find amongst it some representation of objects commonly known or familiar to the builders, as well as indications of their particular kind of worship; and if they had a written language, some of its letters. With this idea in view I have drawn and studied all the carvings at *Slieve-na-Calligh*e; and I think if we allow a little play to our imagination without asserting anything as positive, and willing at once to admit that mere probability is the strongest reason we can adduce for our suppositions, that with reference to the object of their worship we may regard the carving described as a circle, surrounded by short rays and enclosed in a circle, as representing the sun; the flower-like ornament also enclosed, either in a circle or oval, as pourtraying the moon; whilst the numerous dots and hollows, more or less deep, indicated the stars; for I should hesitate to suppose that the figure by which we now symbolize a star was used by the rude Celtæ of pagan Ireland with the same signification as it had amongst the early Christians. To this ornament, therefore, we must attach some other meaning. It is remarkable that one of the groups of small hollows very closely resembles the constellation of the plough—the similitude to which would be perfect if we

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omit one dot in the centre of what would be the southern side of the constellation, and suppose that the westerly star was placed much too far to the north.

In all rude pagan nations we must expect that their religion would consist of two great elements—the spiritual and the sensual; and, therefore, I was not surprised to find amongst these carvings what may possibly be emblems of Priapian import. With regard to letters, I find what I believe are short Oghamic inscriptions: and this is a point the determination of which is of the utmost importance, for, up to the present, the Ogham letter has been regarded as early Christian, while its occurrence here proves it to be pagan. With reference to common objects, it is possible we may have the representation of the landing of a boat, with high poop and stem, against a cliff; the water is expressed by shallow scalloped lines, and the cliff by a single line passing beneath the scallops, and rising up in front of the boat. Another figure is like a deep wicker-work basket, with two slender handles, each ending in a loop; and another figure, which consists of a series of concentric lines forming about two-thirds of the circle, and partially enclosing a small oval of two lines, would not inaptly represent an ancient wooden shield, like that preserved in the museum of the Royal Irish Academy, the small oval being the raised conical boss, while the concentric lines were the alternate concentric ridges and grooves with which the shield is ornamented.

Another group of lunet-shaped lines might well be supposed to represent one of those gold torque or collar-like ornaments which are also in the museum of the Academy. Another figure might be likened to a two-wheeled chariot with a semi-circular hood over it.

I cannot detect the form of anything like a weapon, unless we suppose the small diamond patterns to be representations of spears and arrowheads.

It is worthy of remark that some of the ancient British carvings on natural rock surfaces in Northumberland and the eastern borders are precisely similar to some of these discovered at *Slieve-na-Calligh*e; for example, the dot and circle, the incomplete concentric oval, the simple dot, the Ω-shaped character, and several others.

These observations certainly show great ingenuity. There is no doubt that Mr Du Noyer has fulfilled his opening promise, and "allowed a little play to the imagination." The "rude Celtæ of pagan Ireland" would probably be much surprised could they only learn the powers of design attributed to them. It rather seems to me that the architects of *Slieve-na-Calliagh* had not advanced so far as the representation of complex natural objects. They understood such elementary forms as the line, the dot, the circle, and the curve; but they did not understand how a combination of such forms would enable them to pourtray a man, a ship, or a tree. The monuments they were erecting seemed to them worthy of all the honour and all the ornament they could bestow, and they accordingly utilized their simple knowledge of the line, dot, circle, and curve in the invention of designs and patterns formed out of those primitive elements of decoration and art. Savages have much of the childlike about them, and we see little children arranging oyster-shells or pebbles in a variety of patterns long before they learn to draw figures and natural objects. The power of arrangement of the elementary geometrical forms into *designs* comes almost instinctively to the opening mind, whether of man-child or of child-man.

Mr Conwell has discovered at Kathkenny, Meath, most interesting carvings on the covering stone of a dolmen. These carvings appear to belong to the same period as the carvings at Slieve-na-Calliagh.

Loughcrew, the nearest hamlet to the great monument of Slieve-na-Calliagh, is a village in Meath, near Oldcastle, on the road to Kells. It is fairly prosperous, and agriculture is making satisfactory progress. There are some good quarries among the hills, on which are found the two famous tumuli.

SEPULCHRAL REMAINS at Carrowmore, Sligo.

THE remote Irish county of Sligo is not without an interesting recorded history, but its importance relative to other parts of Ireland would appear to have diminished rather than increased from prehistoric time. The remains of a byegone people are so numerous in Sligo that we are almost justified in assuming that it was at one time the most thickly populated part of Erin. The monument now under notice is of unusual area and extent. It seems to be either the field of a prehistoric Waterloo, or else the Kensal Green of some vast settlement, of which other traces have long since disappeared. An enormous cemetery is this aggregation of cromlechs, or else the human bones found in a score of places at Carrowmore remain entirely unaccounted for. The original number of cromlechs probably exceeded 200, but nowadays not many more than sixty can be distinguished, while half that number fully represents the really conspicuous remains. As it is, however, sufficient has been spared to us to render Carrowmore an object of priceless interest, not only to the antiquary, but also to the historian, the geographer, and to men of culture in general. The modern "discovery" of Carrowmore must be attributed to Dr Petrie in 1837, and a most interesting account of his investigations in Sligo fills some twenty pages of Dr Stokes' "Life of Petrie," a work which all students of Irish archæology ought to possess, and the existence of which renders it unnecessary for us to give more than the following condensed description of the famous Leaba-na-Ffian of the County Sligo. The ancient monuments of Carrowmore may be thus divided :—

a. The cromlechs on the north of the road leading from Seafield to Sligo. These remains are eleven in number, and their average diameter is about 40 feet. Some of them contain an inner circle, and others a central dolmen. It appears probable that they all originally had a central dolmen. The stones of these cromlechs are very large and massive. In Appendix F. the cromlechs are numbered I. to XI. Carrowmore, and the diameter of each is given.

β. The cromlechs on the east of the road to Sligo, towards the south. These are twenty-four in number. The largest is seventy-two feet in diameter. Human bones and fragments of an urn were found in No. XVII. The neighbouring tenantry have partially destroyed the bulk of these monuments within the last halt century. This group of cromlechs is numbered XII. to XXXVI. in Appendix F.

γ. A triple cromlech with a dolmen in the centre. The innermost circle is 40 feet in diameter, and is composed of many rather small stones. The second circle is 80 feet in diameter, and is composed of twelve very large stones. The outermost circle is composed of stones of very exceptional magnitude, and has a diameter of 120 feet. The dolmen to this great monument is curiously low. The table stone rests on five supporters, none of them over a yard high. This dolmen is peculiarly worthy of preservation, for, surrounded as it is with three circles, it would appear to destroy any assumption that the importance of the chief supposed to be buried at the spot is at all necessarily shown in the size of the erection over his grave.

δ. The cashel or fort of Carrowmore. This structure is composed of very large blocks of unhewn stone mixed with earth. It has a ditch and a bank surrounding it. The diameter is 120 feet; the wall fully 10 feet thick.

ε. Eight cromlechs situate between the triple cromlech and the cashel. These cromlechs have an average diameter of about 60 feet, and human remains have been discovered about the centre of some of them. It is probable that these cromlechs had a dolmen in the centre, though none of them have now that additional

claim to interest. These cromlechs are numbered XXXVIII. to XLV. in Appendix F.

ζ. Three cromlechs to the north of the cashel. Of the first of these only one great stone is remaining, but a fine dolmen stands at a radius of 38 feet.

η. A cromlech enclosing the remains of a great cairn, probably once 50 feet high. Here, also, are the remains of a dolmen in which about the year 1830 were found calcined bones of men and horses and a large spearhead of stone. This monument has the name of the Lis Toghil, or Rye Fort. The cromlech is numbered LI.

θ. Four cromlechs to the north-west of the cairn cromlech. One of these circles has an almost perfect dolmen at its centre.

ι. Two cromlechs due north of the cairn cromlech. Nos. LVII. and LVIII. in Appendix F.

κ. Three cromlechs to the north-east of the cairn cromlech. The last of these has yielded great quantities of human bones, and is locally known as the Caltragh or Graveyard.

λ. The five remaining stones of a large cromlech at Barnase-rahy, situate three fields north of the road from Rath-Carrick to Sligo.

μ. The tumulus of stone and clayey earth known as Cruckán-a-Curragh, or the Little Hill of the Marsh. This tumulus is 180 feet in circumference, and 15 feet in height. This and monument λ are situate very close together.

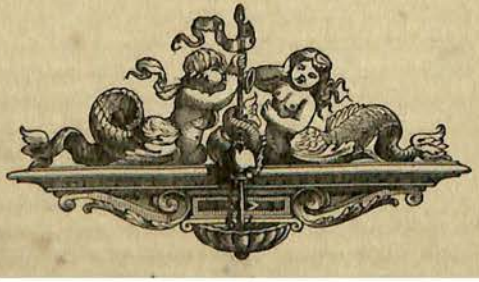
ν. A cromlech a little to the south-east of the tumulus. In the enclosed space of this monument there was found about the beginning of the present century a fine bronze sword. This with the stone spearhead found in monument η would seem to show that these cromlechs are the erection of *different generations* of a primitive tribe. This is the inference, though for the reasons elsewhere detailed it is impossible to say for certain that stone and bronze remains show different periods.

ο. The Cloc-breac, or Speckled Stone, of the three townlands of the peninsula of Cuil Irra. This is a thin flag of limestone set on edge, and about 9 feet both in height and breadth. It has a square hole about a foot wide artificially formed. This seems to be a boundary stone. It is not a menhir, and as far as we know is unique. Near it is a well called Tober-na-ffian, the well of the Fians or Finns.

With the exception of Carnac, these monuments are the grandest aggregation of prehistoric sepulchres existing in Europe. They stand in imminent need of preservation, and the present century has probably seen more wanton destruction than all the ages intervening between the eighteenth century and the original date of their erection.

Of the whole series of sepulchral monuments we can hardly do better than to quote the eloquent words of the well-known antiquary Walter Lukis, who says:—

> These graves of the voiceless dead are imperishable epitaphs of men of giant wills and energetic actions; silent yet more correct records, descriptive of what they were, than many of those boastful tablets which too often deface the walls of our churches, and tombstones which crowd our churchyards and are too often miserable witnesses of those who have gone before us.



THE CAIRN at Heapstown, Kilmacallan, Sligo.

THE CAIRN called MISCAUN MAVE or KNOCKNAREA, Kilmacowen, Sligo.

SLIGO, like Mayo, is rich in prehistoric monuments. From the Lakes of Cong in May to the promontory of Killybegs in Donegal a number of remains are found which seem to indicate the existence of one large settlement in North-west Ireland. One great tribe appear to have left these relics of their habitation.

At Coolmore, near Rossnowlagh, is a *rath* upon the edge of a cliff. Near the village at a little distance from the roadside are some megalithic remains traditionally called the Giant's Bed.

In Hazlewood Park, near Sligo, is a stone enclosure known as *Leacht Con Mic Ruis*, "the stone of Ruis' son, Con."

The central space is 50 feet long by 25 wide, and is connected by an avenue with two smaller enclosures.

The "mountains" near here are from 500 to 967 feet high, but it is on the smaller hills of from 100 to 300 feet elevation that antiquarian remains are usually to be found.

Within a circuit of five miles round Sligo town there are still to be seen the remains of thirty raths, most of them situated on such eminence, as we have mentioned.

The Cairn of Miscaun, or Misgan Mave, in Sligo is said to be the tomb of the wife of King Olliol, of Connaught, who lived about a century before the time of St. Patrick. The native name of the queen—whatever it may have been—has been metamorphosed into *Maud*. The hill of Knocknarea on which the cairn is erected is a headland looking out over Sligo Bay. The cairn itself is composed of an enormous heap of small stones. Its shape is an oval. The circumference was 630 feet at the base and 292 feet at the top. The slope was not regular, being of an altitude of nearly 80 feet at one part and only 67 at another. The proportion of the oval was 100 feet to 85 feet, or 20 to 17. By 1837 this monument had become considerably reduced in size by the removal of stones for various purposes. It then measured only 590 feet at base, and its longest diameter at top was 80 feet. The base of this cairn is surrounded by a circle of stones, horizontally placed as a kind of wall for preventing any slipping of the cairn. In the neighbourhood of this great cairn are many small cromlechs, amid which have been found various implements of stone.

THE CAVE containing OGHAM INSCRIBED STONES at Drumloghan, Stradbally, Waterford.

STRADBALLY is a rather out-of-the-way seaside village between Dungarvan and Tromore in Waterford. It is, however, a pretty spot, and its beauty is greatly enhanced by the woods which were planted in 1742, and which now flourish close down to the sea. The district is rich in historic reminiscences and remains. At Ballivoney are the remains of an ancient house of the Order of the Temple. Its length must have been about 180 feet, its breadth 90, and it must have been guarded in front by an open wall. Unless, however, more definite information were forthcoming concerning these remains, their preservation would not

seem of any great consequence. The parish also contains the ruins of two castles, once the property of the Fitzgeralds. The Austin Friars of Stradbally are famous in Irish legend, especially one "White Friar." The remains of the abbey are still to be seen. At Carrigahilla is an oval enclosure 546 feet long by 100 broad, having a large upright stone in the centre and several smaller uprights round it. The enclosure seems to have been of cognate construction to the usual circular cromlech.

The Ogham stones of Stradbally are specially worthy of preservation. The cave itself is not greatly different from the Scotch weams, but the stones are marked with the curious characters called oghams, which, unless we admit the marks on the Newton stone and on the stones in Shetland to be oghams, are exclusively Irish. If not hieroglyphs, hierographs they certainly are, for the readings yet made of them are, to say the least, both uncertain and incomplete. They are intended to be read from below upwards, and the letters consist of mere straight strokes arranged in groups along a line. This line is very often the edge of the stone, but sometimes a perpendicular line is cut for the purpose. The following is the Ogham alphabet as far as yet made out:—

a—one notch.
o—two notches.
u—three ,,
e—four ,,
i—five ,,
m—one line across the upright line.
g—two lines ,,
ng—three lines ,,
st—four lines ,,
r—five lines ,,
h—one line on the right of the upright lines.
d—two lines ,,
t—three lines ,,
k—four lines ,,
q—five lines ,,
b—one line on the left of the upright line.
l—two lines ,,
f—three lines ,,
s—four lines ,,
n—five lines ,,

These oghams strike one as being at once simple and ingenious as a primitive alphabet, though one objection is patent, *e.g.* five notches might stand not only for *i*, but also for *ae* or *ou*, and would be read wrong if only the least inaccuracy in the spacing occurred.

THE STONE MONUMENT called the CATSTONE, and the CEMETERY on the Hill of Usnagh, Killare, Westmeath.

THE hill of Uisneach, or Usnagh, is one of the most celebrated places in Irish history. It was considered the centre of the kingdom, and the catstone, or huge monumental block which rests on its slope, is currently said to have been the boundary point where four provinces met in the times previous to Ireland's division into counties. It has a reputation as a scene of religious festivals, and here, as at Tlaghta, sacred fires are said to have been periodically kindled. A kind of "witena-gemote" or "states-general" is also said to have had its place of tryst upon this hill. A queen, named Eire Mac Grèni, after whom Erin is supposed to be called, is said on tradition to have been here slain by the Milesian invaders of Ireland. The hill is marked by the remains of many interments.

Appendices.

APPENDIX A.

The Ancient Monuments Bill.

The Ancient Monuments Bill has now been before the nation for something like nine years. At first it attracted but little notice, and obtained but little support beyond the comparatively small circle of members of the House of Commons whose scientific leanings led them to appreciate it at its full value and importanec. The arguments of its more active supporters, however, considerably increased the interest taken by the general body of the House, and in the spring of 1877 an important and satisfactory division was taken upon the second reading of the bill.

HOUSE OF COMMONS.

WEDNESDAY, March 7.

Order for Second Reading read: Motion made, and Question proposed, "That the Bill be now read a second time:"—Amendment proposed, to leave out the word "now," and at the end of the Question to add the words "upon this day six months:"—(Lord Francis Hervey:)—Question put, "That the word 'now' stand part of the Question:"—The House divided: Ayes 211, Noes 163.

AYES.

Adam, W P
Anderson, G
Arkwright, F
Ashley, Hon E M
Bagge, Sir W
Balfour, A J
Balfour, Sir G
Barclay, J W
Baring, T C
Bass, A
Baxter, W E
Beaumont, Major F
Bell, I L
Biddulph, M
Biggar, J G
Birley, H
Blake, T
Blennerhassett, R
Boord, T W
Bowen, J B
Bowyer, Sir G
Brady, J
Briggs, W E
Bristowe, S B
Browne, G E
Bruce, Hon T
Burt, T
Burt, I
Cameron, C
Campbell, Sir G
Carrington, Hon Cl
Cavendish, Lord F C
Chadwick, D
Chamberlain, J
Chambers, Sir T
Charley, W T
Childers, H
Clarke, J C
Clive, G
Cochrane, A D W
Collins, E
Colman, J J
Conyngham, Lord F
Coope, O E
Corbett, J
Corry, Hon H W
Corry, J P
Cotes, C C
Courtney, L H
Cowan, J
Cowen, J
Cowper, Hon H F
Crawford, J S
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Ewing, A O
Fawcett, H
Ferguson, R
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Fraser, Sir W A
Gardner, R R
Garnier, J C
Gladstone, W H
Goldsmid, Sir F
Gooch, Sir D
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Hill, T R
Hodgson, K D
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Hopwood, C H
Howard, Hon C
Howard, E S
Hutchinson, J D
Ingram, W J
Jackson, Sir H M
James, W H
James, Sir H
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Johnston, W
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Kay-Shuttleworth, U J
Kensington, Lord
Kinnaird, Hon A F
Knatchbull-Hugessen, E
Laverton, E
Law, H
Lawrence, Sir J C
Lawson, Sir W
Leatham, E A
Leeman, G
Lefevre, G J S
Leith, J F
Lewis, O
Lloyd, M
Locke, J
Lorne, Marquis
Lush, Dr
Lusk, Sir A
Macdonald, A
Macduff, Lord
Mackintosh, C F
M'Arthur, A
M'Kenna, Sir J
M'Lagan, P
M'Laren, D
Majendie, L A
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Mure, Col
Murphy, N D
Noel, E
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Pell, A
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Polhill-Turner, Capt
Potter, T B
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Ralli, P
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Robertson, H
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Rylands, P
Samuelson, B
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Sandford, G M W
Scott, M D
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Sherriff, A C
Simon, Serj
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Swanston, A
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Whitbread, S
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Wilson, Sir M
Yeaman, J
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Lubbock, Sir J
Hope, B

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Adderley, Sir C
Alexander, Col
Allen, Major
Arkwright, A P
Ashbury, J L
Assheton, R
Barne, F St J N
Barrington, Lord
Barttelot, Sir W B
Bates, E
Bateson, Sir T
Beach, Sir M H
Beaumont, W B
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Bentinck, G W P
Beresford, Col M
Blackburne, Col J
Bright, R
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Bruce, Lord E
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Clive, Hon Col G
Cobbold, T C
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Cordes, T
Crichton, Lord
Cust, H C
Denison, W E
Digby, Hon Capt E
Duff, J
Dyke, Sir W H
Edmonstone, Ad Sir W
Egerton, Hon W
Elliot, Sir G
Elliot, G W
Fremantle, Hon T
Freshfield, C K
Gallwey, Sir W P
Galway, Lord
Gibson, E
Giffard, Sir H S
Goddard, A L
Goldney, G
Gordon, Sir A
Greenall, Sir G
Greene, E
Hall, A W
Hamilton, Lord C J
Hamilton, I T
Hamilton, Marquis
Hamond, C F
Hardcastle, E
Harvey, Sir R B
Hay, Sir J C D
Heath, R
Henley, J W
Herbert, Hon S
Hermon, E
Hick, J
Hinchingbrook, Lord
Hogg, Sir J
Holker, Sir J
Holland, Sir H T
Holmesdale, Lord
Holt, J M
Hunt, G W
Isaac, S
Johnson, J G
Johnstone, Sir F
Jolliffe, Hon S
Kavanagh, A
King-Harman, E
Kingscote, Col
Knowles, T
Lacon, Sir E H
Lawrence, Sir T
Learmonth, A
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Leighton, S
Leslie, Sir J
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Muncaster, Lord
Naghten, Lieut.-Col
Newdegate, C N
Noel, G J
North, Col
Onslow, D
Paget, R H
Parker, Lieut.-Col W
Pender, J
Peploe, Major
Percy, Earl
Powell, W
Praed, C T
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Puleston, J H
Raikes, H C
Read, C S
Rendlesham, Lord
Repton, G W
Ridley, M W
Ritchie, C T
Rodwell, B B H
Ryder, G R
Salt, T
Sanderson, T K
Sclater-Booth, G
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Severne, J E
Shaw, W
Shute, Gen
Sidebottom, T H
Simonds, W B
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Smith, F C
Smith, S G
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Wilmot, Sir J E
Winn, R
Wolff, Sir H D
Wroughton, P
Wynn, C W W
Yarmouth, Earl

TELLERS.

Hervey, Lord F
Legard, Sir C

The opponents of the bill based their objections on what they considered the inroads on proprietary rights which the measure contained, albeit proposals supported by such staunch Tories and landed propietors as Mr Beresford Hope, Sir William Bagge, Mr Walpole, Mr Mulholland, and Sir Richard Wallace, would hardly seem to have had any-

thing very revolutionary about them even in their unamended form. The defeated opposition were treated very fairly, being allowed full scope in Committee, and the end was that certain unimportant modifications were made. That neither in 1877 or 1878 did the bill reach the Lords must be attributed to the powers of obstruction given by the forms of the House even to a single member, and which were remorselessly used, especially by Lord Percy and Mr Macartney. Re-introduced in December 1878, the bill was read a second time without opposition, but the various greater struggles of 1879 once again impeded its progress. In 1880 the first, second, and third readings were all passed within six weeks of its introduction into the House of Commons. Lord Francis Hervey, Lord Percy, and Sir Charles Legard, who had been its chief opponents, all desisted, in deference to what they frankly admitted was the undoubted wish of the House, while as to the so-called "obstructionists" it is only fair to state that this measure has had throughout not opposition, but warm and general support from them. The Ancient Monuments Bill was promptly taken up in the Lords, where on March 12, 1880, the following debate occurred:—

Earl STANHOPE, in moving the second reading, said the object of the measure was to preserve ancient monuments, which were the unwritten history of the country. The bill, or similar bills, had six times passed a second reading in the House of Commons, had been twice very carefully examined in committees of that House, and had once been referred to a Select Committee of the other House. During the discussions on the measure in the House of Commons the hon. member for Hastings gave a number of examples of the destruction of interesting ancient monuments, and that not for any great end, but for the most trivial objects. With the modifications it had undergone in the other House he thought the bill was unobjectionable. On the receipt of a communication as to the wishes of the Government in that respect, the trustees of the British Museum had consented to become the commissioners under the bill, and annexed to the bill was a schedule containing a list of the monuments to which the bill would apply; but under the third clause the commissioners would have power to apply the bill to any monument which might appear to them to be of national interest, and which was not in a park, garden, or pleasure ground of a private owner. The noble earl moved the second reading of the bill.

The Duke of SOMERSET thought that the schedule of the bill was imperfect, and the proposed machinery of the measure very unsatisfactory. He did not approve the appointment of the trustees of the British Museum as the commissioners. On these grounds he suggested that the bill ought to be referred to a Select Committee.

Earl DE LA WARR concurred with the noble duke. The bill in its present shape was an objectionable one; the third clause was especially so. A monument on any part of the land of a private owner was as much his property as if it were in his park, garden, or pleasure ground. Under that clause the proprietor was dealt with not as the owner of his property, but as a mere trustee of it. They might as well deal in that way with an old picture which had an owner as with an ancient moument which had come down to him with the family estate.

Earl GRANVILLE observed that, as Her Majesty's Government were in communication with the trustees of the British Museum on the subject of this matter, it might be presumed that the trustees would apply themselves to the task of carrying out the bill in a proper manner.

The Earl of REDESDALE said that, as a hitherto invariable rule, when that House meant to deal with a man's property it conferred with him before passing a bill having that object; but by this bill it was proposed to deal with men's property without their consent or knowledge. So imperfect was the schedule that the county of Northumberland was not mentioned in it at all, though in that county were the Roman wall and other ancient monuments of the highest interest. He hoped their lordships would not pass the bill.

The Earl of CARNARVON said that in this bill interference with private property was pared down to the smallest. As originally framed, commissioners were named in the bill who were not the trustees of the British Museum. Her Majesty's Government suggested that those trustees should be the commissioners in order that the latter might be responsible to the Executive. He accepted that proposition as it came from Her Majesty's Government, though he did not himself think that the trustees of the British Museum were the best body to act as commissioners under the bill. He should have liked as commissioners a body like the Enclosure Commissioners, with members named by the antiquarian societies of the three kingdoms. There was no doubt that most interesting monuments had been and were being destroyed through ignorance, the sordid love of money, and every conceivable folly. In many cases woeful and wanton mischief had been done, which it was the duty of Parliament and of an enlightened Government to restrain. His noble friend was fully justified in what he said as to the necessity of an early interference. Many most curious monuments had already disappeared, and many more were disappearing. In a year or two there would be a loss to the country of most valuable remains. These cases of destruction or disappearance it was the duty of the Government to restrain. In this we had an example in the course followed by other Governments. In Holland monuments which were almost unique had been preserved in this way. The Danish Government had also taken steps in the same direction, and for years and years past the French Government had taken similar measures; and if they had sometimes failed, it was owing to the disturbed state of affairs in that country. We had, indeed, ourselves done something towards the same object, though he could not

recall under what Government. There had been a great outcry that the rights of property were being interfered with, but he did not think there was force in that contention in the case of the bill before their lordships. A few years ago—about ten years ago, he thought—when Sir Austen Layard was the First Commissioner of Public Works, he had been requested by the Society of Antiquaries to take up the question of preserving the ancient monuments of this country. He hoped that his noble friend would not press his objections. The subject had been very carefully considered in another place, though he would not on that ground claim that the bill should escape scrutiny by their lordships. He could not desire that it should not be examined there, but he thought that the measure could be passed with perfect safety. If the bill was referred to a select committee it would inevitably be destroyed.

The Duke of RICHMOND and GORDON said that the bill ought to be referred to a select committee. It was just one of those measures, dealing as it did with property in so summary a way, which ought to receive such consideration as would be given by a select committee. It was unlike other modes of dealing with property in that there was no provision for giving notice to the persons affected, except in the schedule to the bill. There was no notice to any one that any part of his property was to be interfered with. Until he read the schedule of the bill he was unaware that part of his property was intended to be dealt with. It was, however, unreasonable to say that there was any intention of getting rid of the bill when it was said that it should be referred to a select committee. But he objected to the manner in which monuments were proposed to be dealt with. The proposal of his noble friend to join other bodies with the trustees of the British Museum more capable of carrying out the various arrangements necessary would be fully considered by that committee. He thought it undesirable that such an extreme measure as that before their lordships should be resorted to, and he hoped that his noble friend would accede to the proposal of the noble duke.

Lord O'HAGAN said that the trustees of the British Museum would give an authoritative character to any proposed dealing with ancient monuments. It must not be forgotten that such remains had a double character, and were in some degree public as well as private property. He would support the bill.

The bill was then read a second time.

The Duke of SOMERSET moved that the bill should be referred to a select committee.

Earl STANHOPE said that he could not accede to the motion of the noble duke. The bill did not mean that any person's property should be taken away.

The Duke of RICHMOND and GORDON said that he objected to the power proposed to be given to the trustees of the British Museum. They might come on to his property and interfere with his method of taking care of any ancient remains, and say that some other method should be followed.

The Earl of REDESDALE supported the motion.

The House finally decided on referring the Bill to a Select Committee, which, as it was known that Parliament would be dissolved on March 24, was equivalent to its rejection. The Opposition in the House of Lords did not show that power of calm argument by which the debates of the Upper House are supposed to be distinguished.

The Duke of Richmond's plea of surprise is really almost absurd, when brought forward to stop a measure which has been nine years before Parliament, and which the Government had promised to support. It is also curious that the noble Duke in the House of Lords spoke contemptuously of an ancient monument on his property, the very existence of which was obviously unknown to him.

Lord Redesdale's objection to certain monuments not being included is sufficiently met by the third clause of the Bill itself, while if Lord De la Warr's dislike to that clause were to be yielded to, how, we ask, could the Bill be made to include monuments yet to be discovered, or of which the importance may not yet be recognized? The tumuli of Slieve-na-Calliagh in Ireland, which, although only discovered in 1865, are now reckoned one of the very foremost antiquities of Western Europe, will suffice as an instance of how necessary it is that the Bill should contain exactly such a clause as seems "particularly objectionable" to Lord De la Warr.

APPENDIX B.

CELTIC NAMES AND BRITISH MONUMENTS.

Mr Hargrave Jennings is of opinion that *Cromlech* means the Bending Stone of Death, or the Grooved Stone of Death, from its use as a sacrificial altar. But this derivation is open to the fatal objection of being a mixture of Celtic and Gothic. It is in the former that *crom* means bent, in the latter that *leik* means a corpse. *Leik* only forms a word with other Gothic words, as *Litchfield*, the field of death, and *Lychgate*, the churchyard gate where the priest meets a funeral procession. Sir John Lubbock in "Prehistoric Times" states that *cromlech* is derived from *crom*, a circle, and *lech*, a stone, and *dolmen* from *daul*, a table, and *maen*, a stone; while *menhir* comes from *maen*, a stone, and *hir*, long. The word *maen* for stone may be traced in Penmaenmawr and several other Welsh place-names. If Sir John Lubbock's derivations are correct—and they are now generally accepted by philologists

—it follows that our popular use of the words *dolmen* and *cromlech* ought to be reversed, and that while the former word accurately describes the so-called altar stone, the latter better suits the case of stone circles. The word *menhir* has always been used for an uncarved obeliscal monolith. The Hebrew word *matzebah* probably means the same as *menhirs*, and the same stones seem to be clearly mentioned by Homer in the passage given in our list of quotations. As the passage is very interesting, from showing (in accord with the Bible) the extreme antiquity of menhirs, we here add an analytical translation of the Homeric lines :

There stands a dry stump, as much as (ὅσον-τε) a fathom (6 feet) above the ground, either of oak or pine. The (stump) does not rot away by the rain, and two hoary stones, on either side of it, are implanted at the meeting of the roads, and there is a smooth race-course round them. Either it (was) a memorial of some (τευ-του-τινὸς) man long ago dead, or it had been made certainly (γε) as a race pillar in the time of (ἐπὶ) former men, and now swift-footed god-like Achilles set it as a goal.

λευκὼ frequently means white with age, or hoary ; in the Greek Tragedies it is often used of gray hair, &c.

It contrasts here with the αὖον ξύλον in colour.—Hom. Il. ψ. 327-333.

APPENDIX C.

Wayland Smith's Forge.

Wise, the antiquarian, remarks, "These stones are a burial altar. These being raised in the midst of a plain field near the great road, seems to indicate some person there slain and buried, and such person was probably a chief or king, there being no monument of this sort near that place, perhaps not in England beside. If it be allowed me likewise that King Ethelred lay encamped at Hardwell, this will afford another argument for its being raised for the king slain whose troops were opposed to King Ethelred's."

APPENDIX D.

Uffington Castle and the "White Horse."

A good account of this monument is given by the well-known John Timbs. As that famous antiquary chose to bury this description in a work on "Traditions of Our Great Families," in which not one person in a thousand would look for it, we hope we need little excuse for quoting it here :—"As the railway traveller passes through the middle district of the Great Western line, he will doubtless remark that the sky-line of the chalk-down, as seen from the valley, is continually broken by the elevation of some earthwork, carrying the mind's eye back to times of war and bloodshed, spoliation and conquest. This earthwork is known as Uffington Castle, and occupies the summit of White Horse Hill, 700 feet in diameter from east to west and 500 feet from north to south. It is surrounded by a double vallum or embankment, the inner one high, and commanding an extensive view in every direction, the outer one slighter. On the steep escarpment of the hill, just below the entrenchment, our traveller will see the rude outline figure of a horse at full gallop, formed by removing the thin layer of turf and exposing the white surface beneath of the chalk. Hence the figure is called the *White Horse*. This is believed to have been cut as a memorial of the battle of Aescesdun or Ashtree-hill, in which the West Saxons under Ethelred and Alfred, in 871, defeated the Danes with great slaughter on the spot. Asser minutely describes how the Pagans (Danes) had got the higher ground and how the battle was begun upon a spot where grew a single thorn tree, which he himself had afterwards seen, the whole account having been given him by a faithful eye-witness. After a bloody and obstinate dispute, one king and five counts (!) were killed on the Pagan side with many thousands of common men ; and the rest were dispersed all over the rude plain of Ashdown, and pursued all that night and the next day as far as to their castle at Reading.

"The White Horse is a wide figure about 374 feet in length, and is said to cover an acre of ground. The face of the chalk-down is 893 feet about the sea-level ; and when the afternoon sun shines upon the figure it may be seen ten, twelve, and even fifteen miles distant."

This White Horse was annually "scoured," and the custom was of very great antiquity. It was regarded as a privilege, for whereas, though the Horse stands in the parish of Uffington, yet other towns claimed by ancient right a share of the duty upon this occasion ; which distinction, says Wise, "should render the White Horse festival more important and memorable."

APPENDIX E.

West of England Monuments.

Somersetshire might well have had three or four other British remains placed under the nation's charge. The intention of the Bill, however, has not been to take over all monuments of interest so much as to secure those which are distinctive and individual from being destroyed. We not the less hope that the efforts made by Sir John Lubbock in defence of the scheduled monuments will lead to the preservation of many minor British remains in various parts of the United Kingdom.

Devonshire contains no monuments of at once pre-historic and primary interest. But there are several of minor note, well worth preserving.

Cornwall is peculiarly rich in ancient monuments, but I believe there is some Parliamentary custom which prevents the scheduling of erections within the Royal duchy.

APPENDIX F.

Comparative Size of British Cromlechs.

	Feet diameter.
The Outer Circle of Abury (Wiltshire)	1,260
The Ring of Brogar, Stennis (Orkney)	342
The Outer Circle, Stanton Drew (Somerset)	342
Long Meg's Daughters (Cumberland)	330
Inner Circles of Abury (Wiltshire) ...	270
The great Cromlech (LVI.) of Carrowmore (Sligo)	150
The Cromlech of Lough Guir (Kerry)	140
The Inner Circle, Stanton Drew (Somerset)	120
The Cromlech of Castle Rigg (Cumberland)	108
The Rollright Stones (Oxfordshire) ...	105
The Second Ring, Stennis (Orkney)	104
Stonehenge Circle (Wiltshire)	100
Cromlech VIII., Carrowmore (Sligo)	90
Cromlech XXXVII., Carrowmore (Sligo)	80
Cromlech XLVIII. — Carrowmore (Sligo)	76
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Cromlechs XIX. and XLIV.—Carrowmore (Sligo)	73
The Outer Cromlech, Inches (Inverness)	70
Cromlech XXXIX. — Carrowmore (Sligo)	70
The Cromlech of Barnase-rahy (Sligo)	70
The Cromlech of Castle Ravensworth, (Westmoreland)	60
Cromlechs XXVII. and XXXVIII.—Carrowmore (Sligo)	60
Cromlech XXII.—Carrowmore (Sligo)	53
Cromlech II. — Carrowmore (Sligo)	52
Cromlech XXVI.—Carrowmore (Sligo)	50
The Cromlech of Tamnaverie (Aberdeenshire)	50
Cromlech LVII.—Carrowmore (Sligo)	47
Cromlechs XXV. and XLIII.—Carrowmore (Sligo)	45
Cromlechs IX. and XXXII.—Carrowmore (Sligo)	42
The Inner Cromlech, Inches (Inverness)	40
The Circle of the Callernish Cross of Stones (the Isle of Lewis)	40
Cromlechs I., III., IV., V., XII., XV., XVI., XVII., and XVIII.	40
Cromlech XLIX.—Carrowmore (Sligo)	38
Crombech VII.—Carrowmore (Sligo)	37
Cromlechs XXIII and LVI.—Carrowmore (Sligo)	36
Auchterless Cromlechs (Aberdeenshire)	30

The Cromlechs of Carrowmore are here numbered in accordance with Dr. Petrie's classification as given in Stokes's "Life of Petrie," pp. 243 to 253 inclusive.

APPENDIX G.

Breton Names for Rude Stone Monuments.

Daulmen.—A table stone supported on uprights.

Lichaven.—A dolmen, but applied to those of light construction usually resting on two uprights only (p. 86).

Menhir.—A columnar, unhewn monolith of large dimensions, generally over a man's height.

Pulven.—A menhir of lesser dimensions, generally about a man's height.

Gulgul.—A stone cairn.

Kistvaen.—A stone tomb-chamber.

Coët.—A grove or wood; but the word has in some cases adhered to rude stone monuments originally standing in a wood.

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O'Roddy, Thady 97
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